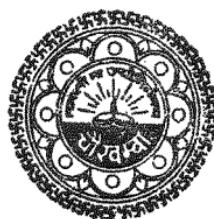


THE
STUDENT'S GUIDE
TO
SANSKRIT COMPOSITION

A TREATISE ON SANSKRIT SYNTAX
FOR THE USE OF SCHOOLS AND COLLEGES

BY
VĀMAN SHIVARĀM ĀPTE, M. A.



CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.
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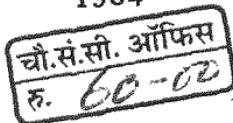
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TO
ALL SINCERE & PATRIOTIC LOVERS
AND
WORKERS IN THE FIELD
OF SANSKRIT

THIS BOOK IS DEDICATED

as the first humble attempt towards
doing something calculated
to encourage a critical
study of the Language
by

The Author



The Author.

Preface to the Second Edition

A GLANCE at the Table of Contents will show that this edition differs from the first in many respects. The additions and alterations that have been made both in *matter* and *arrangement* require a few words of explanation.

The main body of the work is divided into four parts. The first part gives the general scope of *Syntax* and lays down the principal laws of *Concord*. The second part deals with *Government*, and gives principal rules in the *Karaka Prakarana*. In the third part are considered the more important *Grammatical Forms*, the meaning and use of which require explanation; such as several kinds of *Participles*, the *Infinitive Mood*, the ten *Tenses* and *Moods*. *Particles*, such as are most frequently used in Sanskrit Literature, are also treated and illustrated, being alphabetically arranged and distributed over eight Lessons. Some peculiarities of the *Parasmaipada* and *Atmanepada*—certain roots taking the one or the other *pada* according as they are used in a particular sense or are preceded by certain prepositions—which were given in an Appendix in the first edition, have here been incorporated into the body of the work, and treated in two additional Lessons. The fourth part gives matter not given in the first edition—the *Analysis and Synthesis of Sanskrit Sentences*. I have tried to apply the system of English analysis to Sanskrit Sentences, and in doing so I have illustrated the rules of English Grammar by examples from Sanskrit authors, making such additions and alterations as were necessitated by the peculiarity of the Sanskrit idiom. To some this portion may perhaps appear superfluous. But my experience is that a correct knowledge of the relations subsisting between the different parts of a Sanskrit sentence is highly useful to the students, not only in translat-

ing from Sanskrit into English, but also translating from English into Sanskrit, inasmuch as it clearly brings to his notice the difference in construction between two languages, and in composing sentences. The general rules of Analysis are much the same in all languages, but their application is not easily understood. In Section II of this part some rules on the *order of words* have been given, mostly drawn from an examination of the construction of Sanskrit sentences and comparison with Latin idiom. The third Section takes up the *Composition* of sentences, where the student has to frame some sentences so as to apply the rules of analysis given in the first Section. Several exercises have, with this view, been given in this Section. I am inclined to believe that these exercises, if carefully worked, will give the student considerable facility in writing a few sentences of *original* Sanskrit on a given subject. The student has also been shown how to *paraphrase* Sanskrit passages, and it is expected that, with the help of Analysis, he will be able to paraphrase in Sanskrit as he does in English. The fourth Section treats of Letter-writing, in which are given, with example and exercises, some of the common forms of letters. On this subject I have derived considerable help from a number of manuscripts, dealing with प्रशस्तयः—forms of writing—that were brought to my notice by Dr. Bhandarkar, and kindly placed at my disposal for some months.

This edition differs also in the arrangement of matter. Each Lesson here consists of three parts; the first gives the rules with illustrations; the second and third give sentences for exercises. *Choice Expressions and Idioms*, which were in the former edition, given after the rules, and the *Sentences for Correction* which were given last, have here been given after the Notes. The *Idioms* have been arranged in the alphabetical order of the important words in their English equivalents, and a good many taken from

standard authors have been added so as to increase the former number by over one-half. The *Sentences for Correction* have been promiscuously arranged, and they may be attempted after the rules have been fully mastered. There is one more material change in arrangement that will not fail to strike the reader. The Sanskrit sentences have been divided into two parts : those in large type for reading in class, and 'Additional Sentences for Exercise,' which may be read at home as additional reading. I have been obliged to make this division, not because I considered the number of sentences very large, as some of my critics did, but because the sentences, as they stood, were too many to be read by student in the ordinary course of class lessons. I myself felt the difficulty, while teaching the book ; and I thought it proper to do that which I myself did, and which other teachers also who did me the honour of teaching it to their pupils, must have done, namely to effect a division of the Sanskrit sentences. This has moreover, enabled me to add under the 'Additional Sentences' several passages from authors not previously drawn upon.

The lesson on the Nominative case in the first edition has been omitted as it was found to be superfluous, and that on Pronouns, being out of place in Concord, has been transferred to Part III. The Appendix on the formation of the feminine of nouns and adjectives has been dropped.

Other improvements made in this edition are two *Glossaries*—Sanskrit-English and English-Sanskrit—which give the difficult words occurring in the exercises for translation, and an alphabetical *Index* of all the nouns, adjectives, roots, &c., which have given rise to syntactical or other rules. The want of the two *Glossaries*, more especially of the first, was much felt by students. The most ordinary words, which the student must have come across

in his elementary course of study, have not been included. The importance of the *Index* need not be much dilated upon, since it facilitates reference to a very remarkable degree and is now regarded as almost a *sine qua non* of such words. For this I must thank Professor Max Müller, who was kind enough to suggest, among other things, this idea of giving an Index. The Notes, given after Part IV, retain much of their former character. They are mostly intended to be explanatory. Individual words, being included in the Glossaries, not have here been repeated.

There are the main additions and alterations made in this edition. Beside, the work has been most carefully revised throughout: indeed, it will be difficult to find a page which has not undergone careful revision. Several rules have been recast; and many more, drawn from a closer study of Sanskrit Grammar and the works of classical authors, have been added to each Lesson. Throughout the book several Sanskrit passages have been added, either to the illustrative sentences, or to the sentences for exercise. The effect of this and the like additions has been to increase the matter by nearly one-half. Yet by a suitable arrangement of types, the volume of the work has not much increased, and that it may be within the reach of all classes of students, the price has been reduced to Re. 1, as. 8. The rapid sale of a large edition in less than three years shows that the book, in some measure, supplied a felt want; and it is hoped that the student of Sanskrit will find this edition more useful and a better guide to Sanskrit composition than the first, on account of the improvements effected in it.

Before concluding, I must not omit to tender my most sincere thanks to Dr. R. G. Bhandarkar, who was kind enough to spare time to go over the greater portion of the book with me, and to make several important suggestions which have been mostly acted upon; and secondly, to

Mr. Lee Warner, Acting Director of Public Instruction who, at the recommendation of Dr. Bhandarkar, was pleased to sanction the work for use in High Schools. My acknowledgments are also due to Dr. Morell, Professor Bain, and Mr. McMordie, whose works have been useful to me in writing Part IV; and lastly to Mr. M. Sheshagiri Prabhⁿ of the Madras Presidency, who was the first to suggest the addition of Analysis and Synthesis of sentences.

Poona, 24th December, 1885

V. S. A'PTE

Preface to the Third Edition

For this edition the book has been carefully revised throughout, and some sentences have been added, particularly in the illustration of rules. As the work is now used as a text-book in several High Schools, even in the other Presidencies, no material changes in its plan and scope have been effected. It gives me great pleasure to find that the several important changes made in the second edition have met with general approval, and that the book affords help, however slight, to the student in writing Sanskrit correctly and mastering some of the intricacies of its idiom.

Poona, 11th December, 1890

V. S. A'PTE

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LIST OF CONVENTIONAL ABBREVIATIONS USED IN THE BOOK

N. B.—Where a Roman figure is followed by an Arabic figure, the former signifies the canto or chapter (in the case of Mb. and Ràm., the Parva or Kànda), and the latter the number of the verse; a single Arabic figure in the case of dramas signifies the number of the act.

- A. R. stands for Anarghyaraghava.
Bg. „ Bhagavadgītā (Bombay Edition).
Bh. „ Bhartrihari, II. denoting Nitis'atka, and III.
Vairāgyas'atka (Bombay Edition).
Bk. „ Bhāttikāvya.
B. R. „ Bālarāmāyana.
C. „ Chānakyas'atka.
Dk. „ Das'akumāracharita, I. denoting the first part,
and II. the second, and the Arabic figure
the number of the story (Bombay Edition).
G. M. „ Ganaratnamahodadhi.
H. „ Hitopades'a. the Arabic figures denoting the
four parts in their order (Bombay Edition).
H. C. „ Harshacharita.
K. „ Bāna's Kādambarī (Bombay Edition). the
Arabic figure signifying the number of the
page.
Kāv. „ Kāvyaaprakās'a.
Ki. „ Kiratarjuniya.
Ku. „ Kumarasambhava (Calcutta Edition).
M. „ Mālavikāgnimitra (Bombay Edition).
Mal. „ Malatīmādhava (Bombay Edition).

Manu. stands for Manusmṛiti.

Mb.	,, Mahābhārata.
Mbh.	,, Mahābhāṣya.
Me.	,, Meghadūta.
Mk.	,, Mṛicchhakatika.
Mu.	,, Mudrārākshasa.
Mv.	,, Mahāviracharita,
Nāg.	,, Nāgānanda.
P.	,, Pañchatantra, the Roman figure denoting the number of the tantra, and the Arabic figure the number of the story (Bombay Edition).
P. R.	,, Prasannarāghava.
R.	,, Raghuvams'a (Bombay Edition).
Rām.	,, Rāmāyaṇa.
Ratn.	,, Ratnāvalī (Calcutta Edition).
S'.	,, S'ākuntala (Bombay Edition)
S'. B.	,, S'āṃkarābhāṣya.
Si'.	,, S'is'upālavadha.
S. K.	,, Siddhāntakaumudī.
S.' M.	,, S'āṃkarāchārya's Mohamudgara.
Su.	,, Subhāṣitaratnākara.
U.	,, Uttarārāmacharita (Calcutta Edition).
V.	,, Vikramorvas'īya (Bombay Edition).
Vār.	,, Vārttika of Kātyāyana.
Vās.	,, Vāsavadattā.
V. B.	,, Viddas'alabhan'jikā.
Ve.	,, Venisahmāra. (Calcutta Edition).
Y.	,, Yajn'avalkyasmṛiti, where II. denotes the Vyavahāra chapter.

THE
STUDENT'S GUIDE
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PART I
INTRODUCTORY

'SYNTAX' in English deals with the mode of arranging words in sentences, and lays down rules for the proper and correct arrangement of words. In Sanskrit and other languages that are rich in inflexions, *Syntax* has not this definite scope. The grammatical inflexion itself shows the relation of one word to another, and no harm or inaccuracy occurs, if the student does not observe the usual order of words in a sentence. Take, for example, the English sentence "Rāma saw Govind." If the order of the words, 'Rāma,' and 'Govind,' be changed, there will be a very great difference in the meaning; it will, in fact, be a different sentence altogether. Take, however, the Sanskrit sentence for the same : रामो गोविदमपश्यत्. Here, even if the order of the words be changed, no difference occurs in the meaning: the sentences रामो गोविदमपश्यत्, गोविदं रामोपश्यत्, अपश्यद्वामो गीविदं &c., all mean the same thing. The *order* or *arrangement* of words in Sanskrit sentences is not, therefore, a point of great importance except in some cases; but this does not mean that perfect arbitrariness is allowed, and there are certain cases in which it is necessary to arrange words in a particular manner. In Sanskrit Grammars, rules on *Concord* and *Order* are rarely given. The "Kāraka-

Prakarna" in the *Siddhânta Coumudi* is popularly, though not correctly, taken to represent Syntax in Sanskrit; but it represents only one of the parts of Syntax properly so called, *i.e.*, *Government*. The use and meaning of particles and grammatical forms has also to be taken into account in the joining together of words into sentences. This portion of Grammar is usually considered in English Grammars under *Etymology*; and in Sanskrit Grammars, in explaining the formation of words in *Accidence*, the use of the words themselves is given; as, in the Sûtra लटः शतूशानचावप्रथमासमानाधिकरणे (Pânini III. 2. 124.) which states how to form present participles as well as when to use them. In treating of 'Syntax' in Sanskrit, one has thus to look mainly to *Concord* and *Government* and the *Use and Meaning of Grammatical Forms and Words*, and the Lessons in this work are accordingly arranged.

As already remarked, the *order* of words is not so important a point in Sanskrit as in English; but there are a few cases in which it has to be carefully attended to. Some hints on this subject will be found in Part IV.

§ 2. There are in Sanskrit, as in English and other languages, three persons and three genders. The use of *persons* is not practically different from what it is in English. As regards *genders* of nouns in Sanskrit, no definite rules can be laid down to distinguish one from another. The assignment of genders is purely arbitrary, except in those cases where the male and female sexes are indicated, and where the distinction is natural; as, चटकः 'a male sparrow,' चटका 'a female sparrow;' हंसः, हंसी, अजः, अजा &c. The arbitrariness of genders may well be seen from the fact that there are, in Sanskrit, three words of three different genders for one and the same thing; 'wife' is represented by दार (*masc.*) भार्या (*fem.*), and कलत्र (*neut.*); 'body' by कायः, तनुः, and शरीर &c. Genders must, for the most part, be studied from the dictionary.

There are three *numbers*, instead of two, as in English or Latin, some peculiarities in the use of which are noted below.

§ 3. The three numbers in Sanskrit are the singular, dual, and plural. The singular number denotes 'one' or a single individual, but often represents, as in English, the whole class; as, नरः 'a man'; सिंहः सर्वश्वापदेषु वलिष्ठः 'the lion is the strongest of all the beasts.'

Note.—To represent a class the singular or plural may be used : 'Brāhmaṇas must be respected' may be expressed by आहृणः पूज्यः, or आहृणाः पूज्याः.

§ 4. The dual denotes 'two'; अश्विनी 'the two As'vins'; दंपती 'a pair' (husband and wife). But words meaning a 'couple' or 'pair' such as, द्रव्य, द्वितय, युगल, युग, द्वंद्व, &c. are always singular, except when several pairs are indicated; as, बाहुद्वयं 'a pair of arms'; सुकुमारचरणयुगलं 'a pair of delicate feet.'

(a) The dual form sometimes denotes a 'male' and a 'female' belonging to the same class, the form being an instance of the एकशेषद्वन्द्व compound; as, जगतः पितरी वदे पावर्ती-परमेश्वरी (R. I. 1) 'I salute the parents of the universe, Pa'rватि and Parames'vara (S'ivā).'

§ 5. Some words having a dual sense, that occur in the plural form in English, ought in Sanskrit to be translated by the dual alone; as, 'he washed his hands and feet' हस्ती पादौ चाक्षालयत्; 'she shut her eyes' सा लोचने न्यमीलयत्.

§ 6. The plural denotes 'more than two' and may, like the singular, represent the whole class; शकुंताः 'birds,' or a 'class of birds.' But there are some words in Sanskrit which, though plural in form, are singular in sense; as, दाराः 'wife'; similarly अप्, वर्षी, सिक्ता, अक्षता, असु, प्राण, &c.

(a) Sometimes the plural is used to show respect, or to speak of a person with reverence; as, इति श्रीशंकराचार्याः 'so says the revered S'ankara.'

(b) In the first person the plural sometimes stands for the singular, if the speaker is a high personage; as, वयमपि भवत्पौ सखीगतं किमपि पृच्छामः (S'. 1) 'we, too, (i.e. I) ask your ladyships something regarding your friend'; वयमपि स्वकर्मण्यभियुज्यामहे (Mu. 3) 'we, too, shall apply ourselves to our work.' But this condition is not absolutely necessary; e.g., कित्वर्यसदो वयमनभ्यस्तरथचयः (U. 5).

§ 7. Names of countries are always in Sanskrit used in the plural because they are taken from the people themselves; as, अहं गतः कदाचित् कलिङ्गान् (Dk. II. 7) 'I once went to Kalinga' (the country of the Kalingas).

Note.—When the words देश, विषय &c. are used with the names of countries, the singular must be used; as, मगधदेशो पाटलिपुत्रं नाम नगरं 'there is a town called Pataliputra in the country of the Magadhas.'

§ 8. The plural of proper nouns not unfrequently denotes the family or race, as in English; as, रघूणामन्वयं वक्ष्ये (R. I. 9) 'I shall describe the family (genealogy) of the race of Raghu'; जनकानां रघूणां च संबन्धः कस्य न प्रियः (U. 1) 'to whom is a connection between the families of Raghu and Janaka not dear?

LESSON I

§ 9. "When two connected words are of the same gender, number, person or tense, they are said to agree with one another, or to be in **Concord**. Speaking of a man, we have to say *he*, of a woman *she*, of a plurality of persons *they*; these are agreements or concords." —*Bain.*

The Concords that deserve notice in Sanskrit are three: (1) *Concord of Subject and Verb*, (2) *Concord of Substantive and Adjective*, and (3) *Concord of Relative and its Antecedent*.

Concord of Subject and Verb.

§ 10. That about which something is said or asserted is called the *subject* of a sentence, and is put in the nominative

case. A verb, as in English, agrees with its subject in *number* and in *person*; as, आसीद्राजा शूद्रको नाम (K. 5) 'there was a king named Śūdraka'; साध्यामो वयं (S. 1) 'we go' (take our way).

§ 11. The *predicate*, or that which is said about the subject, may be a finite verb, as in the above instances, or a substantive or adjective with अस् 'to be' expressed or understood. In such cases the substantive should be used in its natural gender, being made to agree with the subject only in *case*; as, सा कुलपतेरुच्चवसितमिव (S. 3) 'she is, as it were, the life of the Kulapati'; ककुं देवविदां (Mk. 1) 'who is the hump (chief) of those who know the Vedas.'

Obs. The concord of the adjective is given in Lesson II.

(a) The verb, when used in such cases, always agrees with the subject; as, तस्मात्स्था त्वमसि (U. 5) 'thou art, therefore, a friend.'

(b) When words like पात्र, आस्पद, स्थान, पद, प्रभाण, and भाजन, are used as predicates, they are always in the singular number and neuter gender, though the subject, be of any number or gender, and the verb agrees with the subject, and not with the predicative noun, whatever be its position; as, गुणः पूजास्थानं गुणिषु (U. 4.) 'in the meritorious, merits are the object of worship'; आर्यमित्राः प्रभाणं (M. 1) 'your honour is an authority' (your opinion is accepted); संपदः पदभापदां (H. 1) 'wealth is the abode of miseries'; त्वमसि भहसां भाजनं (Mal. 1.) 'thou art, the receptacle of light'; विविधमहमभूवं पात्रमालोकितानां (Mal. 1) 'in various ways did I become the object of (her) looks.'

Here it would be wrong to say गुणः पूजास्थानमस्ति, अहं पात्रमभूत्, though the words स्थानं and पात्रं be placed anywhere in the sentence.

§ 12. The noun or adjective used to complete the sense of the so-called verbs of incomplete predication, such as, 'be,' 'become,' 'grow,' 'seem,' 'appear,' is put in the nominative case; as, यदि सर्व एष ते (R. III. 51) 'if this be

thy resolution;’ प्रभुर्भूषुर्भुवनवयस्य (S.i. I. 49) ‘wishing to become the lord of the three worlds’; so मदनकिलष्टेयमालक्ष्यते (S. 3).

(a) The same rule holds good in the passive construction of the transitive verbs of incomplete predication, such as, ‘call,’ ‘name,’ ‘make,’ ‘consider,’ ‘think,’ ‘choose,’ ‘appoint’ &c.; as, कुकुरो व्याघ्रः कृतः (H. 4) ‘the dog was made a tiger’; नायं भूर्खो मन्तव्यः ‘he should not be considered a fool’ &c.

§ 13. When the subject consists of two or more nouns connected by ‘and’ the verb agrees with their *combined* number; as, तयोर्जगृहतुः पादान्राजा राजी च मागधी (R. I. 57) ‘the king and the queen Māgadhi seized their feet.’

(a) When the nouns are not taken together, but each is considered separately, or when they together, form but one idea, the verb may be singular; as, न मां त्रातुं तातः प्रभवति न चांबा न भवती (Māl. 2) ‘my father cannot save me, neither can my mother, nor yourself’; पदुत्वं सत्यवादित्वं कथायोगेन बुध्यते (H. 1) ‘skill and truth-speaking is known in conversation.’

(b) Sometimes the verb agrees with the nearest subject and is left to be understood with the rest; as, अहस्च रात्रिस्च उमे च संध्ये धर्मोऽपि जानाति नरस्य वृत्तम् (P. I. 4) ‘day and night both the twilights, and Dharma also knows the action of man.’

So in Latin : (a) ‘Tempus necessitaque postulat,’ ‘time and necessity demand’; (b) Filia et unus e filiis captus est.’ ‘a daughter and one of the sons was taken prisoner.’

§ 14. Singular subjects connected by ‘or’ will take a singular verb; as, रामो गोविदः कृष्णो वा गच्छतु ‘let Rāma, Govind or Krishna go’; so शिशुत्वं स्त्रैणं वा भवतु ननु वंद्याऽसि जगतः (U. 4).

(a) When the subjects are of different numbers, the verb will agree with the nearest subject; as, ते वाऽयं वा पारितोषिकां गृहणातु ‘let them or this (person) take the reward.’

§ 15. When two or more nominatives of different persons are connected by 'and' the verb agrees with their combined number; and in *person*, agrees with the *first* person in preference to the *second* or *third*, and with the *second* in preference to the *third*; as, त्वं चाहं च पचावः (Mbh.) 'thou and I cook,' similarly ते किंकरा अहं च इवो ग्रामं प्रतिष्ठेयहि 'those servants and myself shall start for the village to-morrow'; त्वं चैव सोमदत्तिश्च कर्णश्चैव...तिष्ठत (Mb. VII. 87. 12) 'thou, Somadatti and Karna remain.'

So in Latin: 'Si tu et Tullia lux nostra *valetis*, ego et suavissimus Cicero *valemus*,' 'if thou and my darling Tullia are well, so am I and my sweetest Cicero.'

§ 16. When two or more nominatives of different persons are connected by 'or,' the verb agrees with the one *nearest* to it in *number* and *person*; as, 'he or you have done the work' स वा यूयं वैतत्कर्माकुरुत् ; 'either they or we can do this difficult work' ते वा वयं वेदं दुष्करं कार्यं संपादयितुं शकनुपः.

§ 17. When two or more subjects are in apposition to some pronoun or noun, the predicate agrees with the latter; as, माता मित्रं पिता चेति स्वभावात्तितयं हितम् (H. 1.) 'the mother, the friend, and father, (these) three are naturally friendly.'

उर्वशी सुकुमारं प्रहरणं महेंद्रस्य । प्रत्यादेशो रूपगर्वितायाः
श्रियः । अलंकारः स्वर्गस्य । (V. 1)

सर्वत्रौदरिकस्याभ्यवहार्यमेव विषयः । (V. 3)

हा कथं महाराजदशरथस्य धर्मदाराः प्रियसखी में कौशल्या ।
क एतत्प्रलयेति सैवेयमिति । (U. 4)

सार्थवाहस्यार्थपतेर्विर्मद्दको वहिश्चराः प्राणाः । (Dk. II. 2)

ममापि दुर्योधनस्य शंकास्थानं पांडवाः । (Ve. 2)

त्वं चाहं च वृत्रहन्नुभौ संप्रयुज्यावहै । (Mbh.)

प्रवृद्धं यद्वैरं मम खलु शिशोरेव कुरुभि-
 न् तत्रार्थो हेतुर्न भवति किरीटी न च युवाम् । (V. e. 1)
 लं जीवितं त्वमसि मे हृदयं द्वितीयं
 त्वं कौमुदी नयनयोरमृतं त्वमङ्गो । (U. 3)
 बलवानपि निस्तेजाः कस्य नाभिभवास्पदम् ।
 निःशंकं दीयते लोकैः पश्य भस्मचये पदम् ॥ (H. 2)
 तीर्थोदकं च वह्निश्च नान्यतः शुद्धिमर्हतः । U. 1
 इक्ष्वाकुवंश्यः ककुदं नृपाणां ककुत्थ्य इत्याहितलक्षणोऽभूत ।
 (R. VI. 71)

ADDITIONAL SENTENCES FOR EXERCISE

अस्ति तावदेकदा प्रसंगतः कथित एव यथा माधवाभिधानः कुमारो
 यस्त्वभिव यामकीनस्य मनसो द्वितीयं निवन्धनम् । (Mal. 3)

एकस्मिन्जीर्णकोटरे जायया सह निवमतः पश्चिमे वयसि वर्तमानस्य
 कथमपि पितुरहमेवंको विधिवशात्सूनुरभवम् । (K. 25)

देव काचिच्छवंडालकन्यका शुकमादाय देवं विजापयति । सकलभुवन-
 तलसर्वरत्नानभिवधिरविक्भाजनं देवः । विहंगमश्चायमादचर्यभूतो निखिल-
 भुवनतलरत्नमिति कृत्वा देवपादमूलमागताहमिच्छाभि देवदर्शनसुखमनुभवितु-
 मिति । (K. 8)

आयुः कर्म च वित्तं च विद्या निधनमेव च ।

पञ्चतान्यपि सृज्यन्ते गर्भस्थस्येव देहिनः ॥ (H. 1)

रहस्यभेदो याऽच्चा च नैष्ठुर्यं चलचित्तता ।

कोधो निःसत्यता चूतमेतन्मित्रस्य दूषणम् । (H. 1)

अदेयमासीत्वयमेव भूपतेः शशिप्रभं छत्रमुभे च चामरे । (R. III. 16)

निसर्गभिश्चास्पदमेकसंस्थमस्मिन्द्वयं थीइच सरस्वती च । (R. VI. 29)

व्यतिकरितदिगत्ताः इवेतमानैर्यशोभिः

सुकृतविलसितानां स्थानमूर्जस्वलानाम् ।

अकलितमहिमानः केतनं मदगालानां
कथमपि भूवरेऽस्मस्तावृशाः संभवन्ति ॥ (Màl. 2)

The king of the Vangas lost his life in battle.

When she saw that dreadful sight, her hands and feet began to tremble

O Govind, thou art my life, my joy, my object of pride, my all the world.

They became an object of suspicion without any fault of theirs.

Good wives are the prime cause of all religious actions.

Bhîshma, Drona, Kripa, Karna, thyself, the powerful Bhoja, S'akuni, Drauni, and myself, constitute, O king, your army.

When he fell down from his horse, Râma, Gopâla and we two were present.

Why do you and Krishna not try to finish this work ? Is it very difficult ?

Obedience, truthfulness, want of pride, and assiduity in doing his work : these are the merits of a servant.

You, Râma, and myself passed the time happily in the forest of Dandakâ.

Riches are a source of innumerable miseries in this world.

Paras'urâma, the son of Hari, is the jewel of his class, and the ornament of his family.

Let that man or these boys take this fruit.

Hari and I, or you and Krishna, can do this work; neither Gopâla nor his younger brothers can do it.

You two, the three servants of Pushpamitra, and two other men should go to the royal court.

LESSON II

Concord of Substantive and Adjective.

§ 18. In English an adjective is used with all genders numbers and cases, in the same unaltered form; as a *good* man, *good* tables, I saw a *good* horse &c. In Sanskrit, however, all adjectives, whether participial, pronominal or qualitative, must take the same *gender*, *number*, and *case* as the noun which they qualify; as, गच्छती नारी, का तृप्तिः, तत्सुखः; शोभनानि गृहाणि ‘*good* houses’; शोभनेभ्यो गृहेभ्यः ‘from *good* wells’; हरि पश्यन् मुच्यते &c. The adjective in Sanskrit must, in fact, be treated like a noun capable of taking cases, genders, and numbers.

Obs. Numeral adjectives differ from ordinary adjectives. They have particular rules for their use, for which see *Grammar*.

§ 19. When adjectives are used in Appositional or Bahuvrīhi compounds, they are used in their original unmodified form; as, कृष्णमृगः ‘a black deer’; रक्तनेत्रा ‘of red eyes’ (fem.); रूपवद्भार्या ‘a beautiful wife’; गृहीतधनुः ‘a bow taken’; अन्यसंक्रातहृदयो नरः ‘a man whose heart is fixed on another (lady)’ &c.

(a) There are a few exceptions. The sign of the feminine gender is retained, when the feminine is treated as an appellative, when an ordinal number in the feminine gender is the first member or when the first member is regarded as a class-name; as, दत्ताभार्यः, पंचमीभार्यः, शूद्राभार्यः &c.; also सुकेशीभार्यः, स्त्रीभार्यः. For further particulars see *Siddhānta Kaumudi* on Pāṇini VI, 8. 34-41.

§ 20. When participial adjectives, such as, past and potential passive, are used as predicates, and when the subject is followed by an appositional noun used predicatively, the participle agrees with the subject (see § 11); as, मालविकोपायनं प्रेषिता (M.1) ‘Mālavikā was sent (as) a present.’

§ 21. When there are two or more substantives qualified by the same adjective, the latter is used in their combined *number*. As regards *gender*, when the substantives are masculine and feminine, the adjective will be *masculine*, and when they are masculine or feminine and neuter, the adjective will be *neuter* as पक्षपातिनावनापयोरहं देवी च (M. 1) ‘I and the Queen are (respectively) interested in these two’; तस्मिन्स्तयं धृतिज्ञानं रापः शौचं दमः शमः । धृवाणि पुरुषव्याघ्रे लोकपाल-समे नृपे ॥ (Mb. III. 58. 10) truth, courage, knowledge religious austerities, purity, self-control, and tranquillity, are firm in that king, pre-eminent among men and resembling the guardians of the worlds.’

Obs. This rule is based on the principle involved in Pāṇini I. 2. 72 त्यदादीनि सर्वेनित्यम्; on which a Vārtika says: त्यदादितः शेषे पुनर्पुसकतो लिगवचनानि; सा च देवदत्तश्च तौ; तच्च देव-दत्तश्च यज्ञदत्ता च तानि; तच्च देवदत्तश्च ते.

So in Latin: ‘Pater mihi et mater *mortui sunt*,’ ‘my father and mother are dead.’

§ 22. But an adjective in Sanskrit often agrees with the substantive nearest to it; as, यस्य वीर्येण कृतिनो वयं च भूवनानि च (U. 1) ‘by whose valour we are rendered happy, as also the three worlds’ (भूवनानि कृतीनि); कामश्च जंभितगुणो नवयीवनं च (Mal. 1) ‘Love has displayed its power, as also the blooming youth.’ Here we must follow what is called the लिगविपरिणाम process; that is, the gender must be understood again to suit the next substantive.

Concord of Relative and its Antecedent.

§ 23. The concord of the relative pronoun and its antecedent has no special peculiarities in Sanskrit. The relative pronoun agrees with its antecedent in *gender*, *number*, and *person*, the *case* of the relative being determined by its relation to its own clause. Like other pronouns in Sanskrit, it may stand by itself, or may be used adjectively. The rela-

itive pronoun generally precedes the noun to which it relates in the relative clause; or the relative may stand alone, the antecedent noun being used with the demonstrative pronoun; while sometimes the antecedent noun is not expressed at all: अंतर्यो मृग्यते स स्थाणुर्वो निःश्रेयसायास्तु (V. 1) 'may that Sthānu, who is inwardly sought, contribute to your supreme happiness'; बुद्धिर्यस्य बलं तस्य (P. I. 9) 'he who has intellect has strength' (knowledge is power); विगस्मान् सर्वान्ये एकाकिना बटुना सह युध्यामहे 'fie upon us all, who are fighting with a single-handed boy!'

§ 24. When the relative has for its predicate a substantive differing in gender from the antecedent, the relative generally agrees with the predicate; as, शैत्यं हि यत् सा प्रकृतिं जलस्य (R. V. 54) 'for what is coolness is the natural property of water'; so भातुस्तु यौतकं यत् स्यात् कुमारीभाग एव सः (Manu. IX. 131).

Obs. It will be seen from these examples that the correlative pronoun agrees in gender with the noun it qualifies. But Pānini in I. 4.32 says कर्मणा यमभिप्रैति स (not तत्) संग्रदानम्.

§ 25. When the relative stands for a whole sentence, such as is represented by 'that' in English, it is always used in the neuter gender singular (यत्); as, ननु वज्रिणं एव वीर्यमेतद्विजयते द्विषतो यदस्य पक्ष्याः (V. 1) 'is not indeed Indra's valour *that* his allies subdue their enemies?' मम तु यदियं याता लोके विलोचनचंद्रिका । नयनविषयं जन्मन्येकः स एव महोत्सवः । (Mal. 1) 'But *that* she, the moon-light of my eyes, came within the range of my sight, is the only great festival (joyous occasion) in my whole existence.'

In such cases in the principal sentence, the gender of the demonstrative is the same as that of the antecedent noun (महोत्सवः), and not neuter because यत् is neuter.

तथैव देवतया तथोः कुशलवाविति नामनी प्रभावश्चाख्यातः । (U. 2)

यदेते चंद्रसरोरक्षकास्त्वया निःसारितास्तदनुचितं कृतम् । (H. 3)

यस्मिन्नेवाधिकं चक्षुरारोपयति पर्थिवः ।

अकुलीनः कुलीनो वा स श्रियो भाजनं भरः ॥ (P. I. 8)

कृताः शरव्यं हरिणा तवासुराः

शरासनं तेषु विकृष्टतामिदम् । (S. 6)

स सुहृद् व्यसने यः स्यात् स पुत्रो यस्तु भक्तिमान् ।

स भूत्यो यो विधेयज्ञः सा भार्या यत्र निर्वृतिः ॥ (P. I. 15)

पांडवाश्च महामानो द्रौपदी च यशस्विनी ।

कृतोपवासाः कौरव्य प्रथयुः प्राङ्गुखास्ततः ॥ (Mb. XVII. 1. 29)

धर्मः कामश्च दर्पश्च हर्षः क्रोधः सुखं वयः ।

अथदेतानि सर्वाणि प्रवर्तन्ते न संशयः ॥ (Ram. VI. 62. 37)

उमावृषाङ्कौ शरजन्मना यथा यथा जयतेन शर्चीपुरंदरौ ।

तथा नृपः सा च सुतेन मागधी ननन्दतुस्तसदृशेन तत्समौ ॥ (R. III. 28)

ADDITIONAL SENTENCES FOR EXERCISE

धन्या सा याऽप्यपुत्रेण बहु मन्यते या चार्यपुत्रं विनोदयन्त्याशानिवन्धनं जाता जीवलोकस्य । (U. 3.)

सोऽयं पुत्रस्तव मदभुवां वारणानां विजेता

यत्कल्याणं वयसि तरणे भाजनं तद्य जातः । (U. 3)

न प्रभाणीकृतः पाणिवर्त्ये बालेन पीडितः ।

नाहं नं जनको नाग्निर्नानुवृत्तिं संततिः ॥ (U. 7)

यं ज्ञाह्याणमियं देवी वाग्वद्येवानुवर्तते ।

उत्तरं रामचरितं तत्प्रणीतं प्रयुज्यते ॥ (U. 1)

चतुर्वंश सहस्राणि रक्षसां भीमकर्मणाम् ।
 त्रयश्च दूषणखरत्रिभूद्धनो रणे हताः ॥ (U. 2)
 रोगी चिरप्रवासी पराभ्नभोजी परावसथशायी ।
 यज्जीवति तन्मरणं यन्मरणं सोऽस्य विश्रामः ॥ (H. 1)
 मित्रं प्रीतिरसायनं नयनयोरानन्दनं चेतसः
 पात्रं यत्सुखदुःखयोः सह भवेन्मित्रेण तद्दुर्लभम् ।
 ये चान्ये सुहृदः समृद्धिसमये इव्याभिलाषाकुला—
 स्ते सर्वत्र मिलन्ति तत्त्वनिकषग्रावा तु तेषां विपर्त् ॥ (H. 1)
 यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः ।
 यस्यार्थाः स पुर्माल्लोके यस्यार्थाः स हि पुण्डितः ॥ (H. 1)
 हिंसाशून्यभयललभ्यमशनं धारा भरत्कलिपतं
 व्यालानां पशवस्तुणाङ्गकुरभुजः सृष्टाः स्थलीशाधिनः ।
 संमारार्णवलंघनक्षमधियां वृत्तिः कृता सा नृणां
 यामन्वेषयतां प्रयान्ति सततं सर्वे समाप्ति गुणाः ॥ (Bh. III. 10)
 महिमानं यदुत्कीर्त्य तद्व सीन्हियते वचः ।
 अमेष तदशक्त्या वा न गुणानाभियत्या ॥ (R. X. 32)
 यस्मिन् सत्यं च मेषा च नीतिश्च भरतर्षभे ।
 अप्रमेयाणि दुर्घटे कथं स निहतो युधि ॥ (Mb. VI. 6. 26)

There are many good people in this city, but they are despised by some peevish, wicked, and narrow-minded men.

The King of Pataliputra and his Queen are both very generous.

I saw yesterday three beautiful lakes, six deep wells, and fifty-six extensive gardens.

He who speaks a lie in order to hide his fault, commits two faults.

That you should say so is certainly astonishing.

That a man should be always virtuous is the opinion of all philosophers, ancient and modern.

These sweet mangoes are sent (*use a participial adjective*) as a present by my younger brother.

That wicked people should hate the virtuous is but their inborn disposition.

Those persons who are ready-witted, can surmount difficulties.

On account of this incident I became (*adj. from जन्*) the object of their envy.

Patience, industry, and honesty are always commendable; but rashness, idleness, and faithlessness are censurable.

PART II

GOVERNMENT

LESSON III

The Accusative Case

§ 26. We now come to *Government*, the second general principle regulating the grammatical union of words in sentences. '*Government*' is the *power* which a word has to regulate the case of a noun or pronoun. The Lessons in this Part are intended to explain and illustrate this power.

§ 27. 'Kàraka' is the name given to the relation subsisting between a noun and a verb in a sentence. Thus any relation subsisting between words not connected with the verb will not be called a Kàraka. There are six Kàrakas in Sanskrit : कर्ता, कर्म, करण, संप्रदान, अपादान and अविकरण. These relations belong to the first seven cases, except the Genitive, which is not regarded as a Kàraka case. कर्ता is principally the sense of the Instrumental, and means 'agent.' The nominative in Sanskrit, as in other languages, is simply the *naming* case, that which is concerned in अभिधान 'predication.' According to Pànini II. 3. 46 (प्रातिपदिकपूर्यलिङ्गपरिमाणवचनमात्रे प्रथमा) the nominative is used to denote the crude form or base of a word, gender, measure, and number only ; as, नीतैः, कृष्णः, श्रीः, ज्ञानं, तटः-टी-टं, द्रोणः, व्रीहिः, एकः, द्वौ, बहवः &c.

Note.—Several indeclinable words govern nouns in one or another of the Kàraka cases, and such cases, are then called 'उपपदविभक्ति,' i.e., cases governed by indeclinables &c., as distinguished from कारकविभक्ति, cases governed by verbs ; as, नमो नृसिंहाय, मामंतरा, ग्रामादुत्तरं &c. The latter predominate over

the former, where both are possible (उपपदविभक्तेः कारकविभक्तिः बलीयसी).

§ 28. The person or thing, upon whom or which the effect of an action takes place, is called the *object* of that action. An object is put in the Accusative case, except in the *passive* voice; as, स हरिमपश्यत् 'he saw Hari'; औदनं दुभूषुविषं भूक्ते (S. K.) 'wishing to eat food he eats poison.' Here हरि and विष are objects of the verbs पश्यत् and भूक्ते. But in हरिः सेव्यते the *passive* form सेव्यते expresses the relation of object and verb which exists between हरि and सेव्; and therefore, हरिः is not required to be in the Accusative case; but in हरिं सेवते there being no passive termination, the noun हरि is put in the Accusative case.

§ 29. Verbs signifying 'to name,' 'to choose,' 'to make,' 'to appoint,' 'to call,' 'to know,' 'to consider,' &c. and the like, govern a *factive* or *indirect* object, besides a direct object; as, त्वामामनंति प्रकृतिं (Ku. II. 13) 'they consider thee to be Prakriti'; कामणि गणिकामवरोधमकरोत् (Dk. II. 6) 'made a certain courtezan his wife'; जानामि त्वां प्रकृतिपुरुषं (Me. 6) 'I know thee (to be) the chief person (minister).'

§ 30. All verbs that show *motion* govern the Accusative case; as, गतोऽहं कामदेवायतनं (Māl. I) 'I had gone to the temple of Cupid'; अहमणि महीमटन् (Dk. II. 2) 'I also roaming over the earth'; यमूनाकच्छमवतीर्णः (P. I. 1) 'went down to the bank of the Jumna'; so विचकार दावं (R. II. 8). But this idea of *motion* is expressed in a variety of idiomatic expressions, where the motion is not *actual* but merely *conceived*; as, परं विषादमगच्छत् (P. I. 1) 'was greatly dejected'; अस्वत्थामा किन यातः स्मृतिं ते (Ve. 3) 'was not As'vatthāman thought of by you'; पश्चादुमाल्यां सुमुखी जगाम (Ku. I. 26) 'the fair-faced lady afterwards went by (acquired) the name Umā'; so न तृप्तिमायथी (R. III. 3).

(a) Generally intransitive roots preceded by prepositions, become transitive in sense, and then govern this case; as,

वृत् 'to be'; अनुवृत् 'to act according to,' 'to follow'; as, प्रभुचित्तमेव हि जनोऽनुवर्तते (S.i. XV. 41) 'the people indeed follow the will of their lord'; अचलतुंगशिखरमारुरोह (K. 120) 'ascended the lofty summit of the mountain'; similarly यन्ता गजस्याभ्यपतदगजस्थं (R. VII. 37); नोत्पतति वा दिवं (K. 132); ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति (U. 1).

§ 31. *The roots शी 'to lie down,' स्था 'to stand,' and आस् 'to sit,' when preceded by अधि govern the Accusative of the place where these actions are performed; as, चंद्रापीडो मुक्ताशिलापट्टमधिशिश्ये (K. 206) 'Chandrāpīda lay down on a slab of pearl-stone'; अर्धसिनं गोत्रभिदोऽधितष्ठौ (R. VI. 73) 'stood on (occupied) half the seat of Indra'; अध्यास्य पर्णशालां (R. I. 95) 'lying in a hut (made) of leaves.'

(a) †विश् with अभिनि governs the same case; as, अभिनिविशते सन्मागंम् (S. K.) 'he resorts to a good path'; so भयं तावत्सेव्यादभिनिविशते सेवकजनं (Mu. 5).

§ 32. ‡The root वस् 'to dwell,' when preceded by the prepositions उप, अन्, अधि or आ, governs the Accusative case of that which forms the place of residence; as, उप-अन्-आ-अधि-वसति वैकुंठं हरिः (S. K.) 'Hari dwells in Vaikuntha' (the heavens).

§ 33. \$The words उभयतः, सर्वतः इति, and the double forms उपर्युपरि, अधोधः अध्यधि, when they have the sense of 'nearness' and प्रति 'to,' govern the Accusative case; as, उभयतः कृष्णं गोपाः (S. K.) 'cowherds are on both sides of Krishna'; सर्वतः कृष्णं (ibid) 'on all sides of Krishna'; उपर्युपरि लोकं हृतः (ibid) 'Hari is just over the world'; अधोऽधो लोकं (ibid) 'just below the world'; धिन्जात्मान् (U. 5) 'fie upon the rogues'; न मे संशीतिरस्या दिव्यतां प्रति (K. 132) 'I have no doubt

* अधिशीडस्यासां कर्म । (I. 4. 46).

† अभिनिविशिच । (I. 4. 47).

‡ उपान्वध्याङ्गवसः । (I. 4. 48).

\$ उभसर्वतसोः कार्या धिगुपर्यादिषु त्रिषु ।

द्वितीयाम्बेडितान्तेषु ततोऽन्यत्रापि दृश्यते ॥ (Var.)

as to her being heavenly'; so बुभुक्षितं न प्रतिभाति किञ्चित् (Mbh.). When nearness is not indicated the Genitive may be used; as, उपर्युपरि सर्वेषामादित्य इव तेजसा (Mb.) 'higher and higher than all by means of his lustre, like the sun.'

(a) विक् may sometimes be used with the nominative or vocative; as, विड मूढ 'fie upon thee, fool'; विगियं दरिद्रता (P. II.) 'cursed be this poverty.'

§ 34. *The words अभितः, परितः (both meaning 'round') समया, निकषा (both meaning 'near') and हा 'woe be to,' govern the Accusative case; as, परिजनो राजानमभितः स्थितः (M. I.) 'the attendants stood round the king'; रक्षासि वेदीं परितो निरास्थत् (Bk. I. 12) 'destroyed the demons (seated) round the altar'; ग्रामं समया-निकषा (S. K.) 'near the village'; so निकषा सौधभित्ति (Dk.); (पयोधि) विलंघ्य लंकां निकषा हनिष्वति (S'i. I. 68); हा कृष्णाभक्तं (ibid.) 'woe be to a non-worshipper of Krishna.' हा is sometimes used with the Vocative; as, हा मगवत्यरुद्धति (U. I.) 'alas! oh revered Arundhati.'

§ 35. †The word अंतरेण meaning 'without,' 'excepting,' and 'with reference to,' 'regarding,' governs the same case as, कोन्यस्त्वामतरेण शक्तः प्रतिकर्तुं (Ve. 3) 'who else but thee is able to retaliate?'; भवंतमतरेण कीदूचोऽस्या दृष्टिरागः (S'. 2) 'how is her eye-love regarding you?'

(a) So also अंतरा, meaning 'between'; अंतरा त्वां च मां च कमङ्गलः (Mbh.); पञ्चालास्तव पश्चिमेन त इमे वामा गिरां भाजनास्त्वद्-दृष्टेरतिथीभवतु यमुनां त्रिलोतसं चांतरा (B. R. 10).

§ 36. Words denoting *duration of time* and *space* are put in the Accusative case; as, न ववर्ष वर्षाणि द्वादश दशशताकः (Dk. II. 6) 'the thousand-eyed (Indra) did not rain for 12 years'; कोरं कुटिला नदी (S. K.) 'the river runs winding for two miles'; सभा वैश्वरणी राजन् शतयोजनमायता (Mb. II. 10. 1) 'O king, the hall of Vis'ravana is 100 yojanas in length.

* अभितःपरितःसमयानिकषाहा प्रतियोगेऽपि । (Var.)

† अन्तरान्तरेण युक्ते । (II. 3. 4)

§ 37. The preposition अनु is sometimes found to be used by itself with nouns in the Accusative case, in the sense of 'after,' 'in consequence of' or 'being indicated by,' 'resembling' or 'imitating'; as, जपमनु प्रावर्षत् (S. K.) 'it rained after the muttering of prayers'; सर्वं मामनु ते (V. 4) 'everything of thee is after mine (resembles mine).

Obs. Pāṇini mentions अभि in the sense of 'before,' 'hard by,' 'in,' उप 'near' 'inferior to,' अति 'superior to, and अनु 'b the side of,' 'along,' 'inferior,' under the category of prepositions, which can be used by themselves and which govern the Accusative case (See Pān. I. 4. 84-5-6-7, 90-1-5); as, हरिमभिवत्ते, भवतो हरिमभि, उप हरि सुराः, अति देवान् कृष्णः, नदी-मन्ववसिता सेना, अनु हरि सुराः, &c. (S. K.). Prepositions used by themselves and governing a noun in some case, are called *Karmapravachanīya* (कर्मप्रवचनीय).

धारिणीभूतधारिण्योर्भव भर्ता शरच्छतम् । (M. 1)

विन्दुक्षेपान् पिपासुः परिपतति शिखी भ्रान्तिमद्वारियन्त्रम् । (M. 2)

मन्दौसुक्योऽस्मे नगरगमनं प्रति । (S'. 1)

एषा मे मनोरथप्रियतमा सकुसुमास्तरणं शिलापद्मधिशयाना सखी-
भ्यामन्बास्थते । (S'. 3)

सागरं कर्जयिवा कुत्र वा महानव्यवतरति । क इदानीं सहकार-
मन्तरेणातिमुक्तलतां पल्लवितां सहते । (S'. 3)

स राजर्षिरिमानि दिवसानि प्रजागरक्षो लक्ष्यते । (S'. 3)

थिङ् मामुपस्थितश्रेयोऽवमानिनम् । (S'. 6)

विगिमा देहभूतामसारताम् । (R. VIII. 51.)

इष्टान्देशान्विचरं जलद प्रावृषा संभूतश्रीः । (Me. 118)

कृतकार्यमिदं दुर्गं वनं व्यालनिषेवितम् ।

यदध्यास्ते महाराजो रामः शस्त्रभूतां वरः (Rām. II. 98.)

धिक् प्रहसनम् । अयमृष्टशृंगाश्रमादरुन्धतीपुरस्कृतान् महाराज-
दशरथस्य दारानधिष्ठाय भगवान् वसिष्ठः प्राप्तः । तत्किमेवं प्रलपसि ।
(U. 4)

तत्र च निखिलधरणितलपर्यटनखिनस्य निजबलस्य विश्रामहेतोः
कतिपयान् दिवसानतिष्ठत् । (K. 119)

अस्या वेलायां कि नु खलु मामन्तरेण चिन्तयति वैशंपायन इति
चिन्तयन्नेव स निद्रां यौ (K. 178)

अमी वेदिं परितः कृप्तधिष्या: समिद्वन्तः प्रान्तसंस्तीर्णदर्भाः ।

अपन्नंतो दूरितं हव्यगन्धैवैतानास्त्वां वहनयः पावयन्तु ॥ (S'. 4)

शक्रस्य दिव्या सभा—

विस्तीर्णा योजनशतं शतमध्यर्धमायता ।

वैहायसी कामगमा पञ्चयोजनमुच्छ्रिता ॥ (Mb. II. 7. 3)

रम्यां रघुप्रतिनिधिः स नवोपकार्या

बाल्यात्परामिव दशां मदनोऽव्युवास । (R. V. 68)

तस्य पुत्रो महातेजाः संप्रत्येष पुरीमिमाम् ।

आवस्त्परमप्रख्यः सुमतिर्नाम दुर्जयः ॥ (Rām. I. 47. 17)

क्रमेण सुप्तामनु संविवेश सुप्तोत्थितां ग्रातरनूदतिष्ठत् । (R. II. 24)

ADDITIONAL SENTENCES FOR EXERCISE

सकृत्कृतप्रणयोऽयं जनः । तदस्या देवीं वसुमतीमन्तरेण महदुपालम्भनं
गतोऽस्मि । (S'. 5)

कथय कथमिथन्तं कालमवस्थिता यद्या विना भवती । (V. 4 ,

भावप्रेषिता हि स्वगृहान्महाराजेन लंकासमरसुहृदो महात्मानः

पल्लवंगराभसा नानादिगंतागता ब्रह्मर्षयो राजर्बयश्च येषामाराधनायेतते
दिवसानुत्सव आसीत् । (U. 1)

विवक्षता दोषमपि च्युतात्मना

त्वयैकमीशं प्रति साधु भाषितम् । (Ku. V. 81)

धिगिवधातारमसदृशसंयोगकारिणम् । (K. 12)

आर्यं आर्यं प्रणिषत्य देवहचन्द्रगुप्तो विजापयति क्रियान्तरान्तरायमन्त
रेणायं द्रष्टुभिन्नामीति । (Mu. 3)

मन्वोऽप्यमन्दतामेति संसर्गेण विपश्चितः ।

पङ्ककच्छुदः फलस्येव निकषेणाविलं पथः ॥ (M. 2)

भर्तृमित्रं प्रियमविधवे विद्धि मामम्बुवाहम् । (Me. 102)

अथाधिशिष्ये प्रयतः प्रदोषे रथं रथुः कल्पितशस्त्रगर्भम् । (R.V. 28)

मनुष्यवाहचं चतुरब्लयानमध्यास्य कन्या परिवारशोभि ।

विवेश मञ्चान्तरराजमार्गं पर्तिवरा कलृप्तविवाहवेषा ॥ (R. VI. 10)

अभिन्यविक्षयास्त्वं मे यथेवाव्याहृता मनः ॥

तवाप्यध्यावसर्वं मां मा रोत्सीर्ह द्यं तथा ॥ (Bk. VIII. 80)

अर्थानामर्जने दुःखमर्जितानां च रक्षणे ।

आये दुःखं व्यये दुःखं धिगर्थाः कष्टसंथ्रयाः ॥ (P. I. 4)

हा हा धिक् परगृहवासद्वृष्टयं यद्वैदेह्याः प्रशमितमद्भुतैरुपार्यः ।

एतत्त्वुनरपि देवदुर्विपाकादालकं विषमिव सर्वतः प्रसूप्तम् ॥ (U. 1)

यत्र द्रुमा अपि मृगा अपि वन्धवो मे

यानि प्रियासहचरश्चिवरमध्यवात्सम् ।

एतानि तानि बहुनिर्झरकंदराणि

गोदावरीपरिसरस्य गिरेस्तटानि । (U. 3)

को वीरस्य मनस्त्वनः स्वविषयः को वा विदेशस्तथा

यं देशं श्रयते तमेव कुरुते बाहुप्रतापार्जितम् ।

यद् दंष्ट्रानखलांगुलप्रहरणः सिंहो वनं गाहते

तस्मिन्नेव हृतद्विपेन्द्ररुद्धरेस्त्वर्णां छिनत्यात्मनः ॥ (H. 1)

धिक् सानुजं कुरुपाति धिगजातशत्रुं

धिगभूपतीन्विफलशस्त्रभूतो धिगस्मान् ।

केषप्रहः खलु तदा द्रुपदात्मजाया

द्रौणस्य चाद्य लिखितैरिव वीक्षितो यं ॥ (Ve. 3)

जलानि सा तीरनिष्ठातयूपा बहृत्ययोध्यामनु राजधानीम् ॥ (R.XIII.61)

प्रभवामनु संस्थितः शुचा नृपतिः सक्षिति वाच्यवशंनात् ।

न चकार शरीरमनिसात्सह वेद्या न तु जीविताशया ॥ (R.VIII.72)

A wife should always follow the will of her husband.

Here is another person coming to wait upon us with regard to another business.

Then she was made acquainted with (*use* अंतरेण) your immodesty by the girl when greatly importuned.

There is a beautiful garden round the city of Pushpapura.

Oh (हा) my misfortune ! My only son also is reported to be dead !

He studied Nyāya for three years and seventy-five days and has now become proficient in it.

For two miles from Avanti are to be seen beautiful gardens on all sides.

Has she not yet recovered her senses ? I believe it is impossible without the application of a better remedy.

What will the people of Manipura think of (अंतरेण) my past adventures in that city ?

It appears to (प्रति) us proper that we should now return to the subject of our discussion.

Fie upon those who wish to afflict others without any advantage to themselves !

Woe be to those who follow immoral paths !

Rāma dwelt on (वस् with अधि) the mountain Chitrakūta for several days.

The servant informed the Queen that His Majesty was sitting (आस् with अधि) on the pleasure-mountain, and that he had called her there without delay.

When she was herself again, she burnt the body of her dead brother, and then slept (स्त्री with अधि) on a mat for the whole night.

That cow now resides (स्था with अधि) in the lower regions, the doors of which are closed by large serpents.

The vernal season does not appear splendid without the presence of mango-sprouts.

I do not remember what you said to me after (अनु) the departure of that young sage.

What do you say "There is no Kshatriya but our Emperor?" Fie upon you, rogues! Here I take away your banner; save it if you can.

LESSON IV

Verbs governing two Accusatives

§ 38. There are some verbs in Sanskrit which take what is called an *akathita* object, in addition to their usual direct one. As its name indicates, it is that object which is not otherwise '*kathita*' or mentioned by way of any of the other case relations, such as, अपादान, अधिकरण &c: and is, therefore, *optional*. If the noun capable of taking this *akathita* object be not intended for any other case, it is put in the Accusative case with such verbs; as, धेनुं दोग्धि पयः 'he milks the cow (her milk)'; व्रजमवरुणद्वि गां 'he confines the cow to the fold.' Here धेनुं and व्रजं are *akathita* or optional objects. If the speaker do not intend to have this object, the words will be put in their natural cases; as, धेन्वा: (abative) पयो दोग्धि, व्रजे (locative) अवरुणद्वि गां.

§ 39. The roots that are capable of governing two accusatives are mentioned in the following *Kârikâ*:-

दुहयाचूपचूदप्दूधिप्रच्छिच्छिब्रूशासुजिमंथमुषाम् ।
कर्मयुक् स्यादकथितं तथा स्यालीहकृष्णहाम् ॥

In the case of the roots दुह् 'to milk,' याच् 'to beg,' पच् 'to cook,' दंड 'to punish,' रुध् 'to obstruct or confine,' प्रच्छ 'to ask,' चि 'to collect,' बू 'to tell,' शास् 'to instruct,' जि 'to win' (as a prize of wager), मंथ् 'to churn,' मुष् 'to steal,' and also in the case of नी, ह्, कृष् and वह् all meaning 'to take' or 'carry,' and others having the same signification, that noun which, besides the direct object, is affected by the verb, is put in the Accusative case; as, गां दोषिध पयः (S. K.) 'he milks the cow'; बलि याचते वसुधां (*ibid.*) 'he begs the Earth of Bali'; similarly तंडुलानोदनं पचति, गगडि, शतं दंडयति, व्रजमवरुणद्वि गां, माणवकं पंथानं पञ्चति, वृक्ष-पदचिनोति फलानि, माणवकं धर्मं ब्रूते-शास्ति, शतं जयति देवदरा, सुधां क्षीरनिधि मञ्चनाति, देवदत्तं शतं मुष्णाति; ग्राममजां नयति-हरति-कषेति-वहति-ना, are examples of the other roots in order. माणवकं धर्मं भाषते वक्ति वा, बलि वसुधां भिक्षते, तां त्वां संवरणस्याधर्मे वरयामि विभावसो (Mb. I. 171. 21) are instances of this kind of object, because भाष् or वच् and भिक्ष् or वृ have the same meaning as बू and याच्, the roots given in the Kàrikà.

Obs. The roots चि, मुष्, पच्, मंथ्, रुध्, जि, कृष्, ह्, and even वह्, are of very rare occurrence as governing two accusatives, in classical literature, though given in the above list.

§ 40. The roots mentioned above and others having the same sense, thus take two objects. One of them is *principal*, and the other, *secondary*. In the case of the first twelve roots from दुह् to मष् the nouns पयः, वसुधां, फलानि, सुधां, &c. are *principal* objects, and गां, बलि, वृक्ष, क्षीरनिधि, &c. are *secondary* objects, for they can, according to the speaker's volition, be put in other cases. And in the case of the last four roots, अजा is the *principal* object and ग्रामं, the *secondary*. Thus that which is necessarily put in the Accusative case in order to complete the idea of the verb, is the *principal* object, and that which may be put in the Accusative case, depending upon the speaker's will, is called the *secondary* object.

§ 41. *In the passive construction of roots -governing two accusatives the *secondary* object in the case of the first twelve roots, and the *principal* object in the case of the last four, is put in the nominative case, the other object remaining the same as in the active construction : e.g.,

Active construction

(त) धेनुं पयो दोष्यि

देवाः समुद्रं सुधां मर्मयुः ।

सोऽजां प्रायं नयति हरति कर्त्ति
वहृति वा ।

Passive construction.

(तेन) धेनुः (nom.) पयो (acc.)

दुहृते ।

देवैः समुद्रः (nom.) सुधां (acc.)
मर्मये ।

तेनाजा (nom.) प्रायं (acc.) नीयते
न्हियते कृष्यते उहृते वा ।

आज्ञप्तास्मि देव्या धारिष्या अचिरप्रवत्तोपदेशं चलितं नाम नाट्य-
मंतरेण कीदृशी मालविकेति नाट्याचार्यमार्यगणदासं प्रष्टुम् । (M. 1)

हथस्तत्रभवतीरावती देवा सुखं प्रष्टुमागता । (M. 4)

महाश्वेता कादंबरीमनामयं पप्रच्छ । (K. 192)

हिमालयं सर्वशैला वत्सं परिकल्प्य

भास्वन्ति रनानि महौषधीश्च

पृथूपदिष्टां दुदुहृर्धरित्रीम् । (Ku. I. 2)

संकल्पितार्थे विवृताभशक्ति-

माखण्डलः काममिदं बभाषे । (Ku. III. 11)

सोहं तृष्णातुरैर्वृष्टि विद्युत्वानिव चातकैः ।

अरिविप्रकृतैर्देवैः प्रसूतिं प्रतियाचितः ॥ (Ku. VI. 27)

किमत्र चित्रं यदि कामसूभूर्वृते स्थितस्याधिपते: प्रजानाम् ।

अचिन्तनीयस्तु तव प्रभावो मनीषिं धौरपि येन दुग्धा ॥ (R. V. 33)

*गौणे कर्मणि दुहृषादेः प्रधाने नीहृकृष्यहाम् । लादयो भता : ॥ (S. K.)

तमरण्यसमाश्रयोन्मुखं शिरसा वेष्टनशोभिना सुतः ।
 पितरं प्रणिपत्य पादयोरपरित्यागमयाचतात्मनः ॥ (R. VIII. 12)
 अथ ज्येष्ठां सुराः सर्वे देवकार्यचिकीर्षया ।
 शैलेन्द्रं वरयामासुर्गड्गां त्रिपथगां नदीम् ॥ (Rām. I. 35.16)

ADDITIONAL SENTENCES FOR EXERCISE

तमातिथ्यक्रियाशान्तरथक्षोभपरिश्रमम् ।
 पप्रच्छ कुशलं राज्ये राज्याश्रममुनि मुनिः ॥ (R. I. 58)
 तं क्रनेण जन्मभूमि जाति विद्या कलन्नमपत्यानि विभवं वयःप्रमाणं
 प्रद्रज्याकारणं च स्वयमेव पप्रच्छ चन्द्रापीडः । (K. 228)
 कौशिकेन स किल क्षितीक्षरो राममध्वरविद्यातशांतये ।
 काकपक्षधरमेत्य याचित्स्तेजसां हि न वयः समीक्ष्यते ॥ (R. XI. 1)
 तं तथा कृपयाविष्टमश्रुपूष्णकुलेक्षणम् ।
 विद्योदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ (Bg. II. 1)
 भर्तुस्तथा कलुषितां बहुवल्लभस्य
 मार्गे कथंचिदवतार्य तनूभवन्तीम् ।
 सर्वात्मना रतिकथाचतुरेव इती
 गङ्गां शरम्भयति सिन्धुपर्ति प्रसन्नाम् ॥ (Mu. 3)
 तामायुष्मन्मम च वचनादात्मनश्चोपकर्तुं
 बूद्या एवं तव सहचरो रामगिर्याश्रमस्थः ।
 अथापन्नः कुशलमबले पृच्छति त्वां विष्युक्तः
 पूर्वाभाष्यं सुलभविष्टां प्राणिनामेतदेव ॥ (Me. 104)
 सोऽपृच्छलक्षणं सीतां याचमानः शिवं सुरान् ।
 रामं यथास्थितं सर्वं भ्राता बूते स्म विहृवलः ॥
 संदृश्य शरणं शून्यं भिक्षमाणो वनं प्रियम् ।
 प्राणान्दुहिन्निवात्मानं शोकं चित्तमवारुद्धत् ॥
 गता स्याद्वचिन्वाना कुसुमान्याश्रमद्वामान् ।
 आ यत्र तापसान् धर्मं सुतीक्ष्णः शास्ति तत्र सा ॥ (Bk. VI. 8-10)

I asked him ten questions, but he did not answer any one of them.

The mendicant begged fifty rupees of a rich man, who was reported to be very liberal.

The king punished (दंड) the culprit with a fine of three hundred and sixty rupees.

The preceptor instructs (शास्) these pupils in the principles of Nyāya and Vyākarna.

The king was begged (*pass.* of याच्) by the minister to pardon (क्षमा) the fault of his servant.

He tells (हूँ) me that Gopāla has milked his cows.

Sir, you were asked by me your name and family, and not how much wealth you have.

Fourteen jewels were churned out of the milk-ocean.

The shepherd took all the sheep to the market and sold them.

Yesterday the cows were milked by my youngest daughter.

The Gods went to Brāhmaṇa and asked (वृ) him for a deliverer from Tāraka.

LESSON V

The Causal

§ 42. "The Causal of a root conveys the notion that a person or thing causes or makes another person or thing to perform the action or to undergo the state denoted by the root" (Dr. Keilhorn's Grammar § 416); e.g., गम् 'to go,' गच्छति 'he goes,' गमयति 'he causes to go'; अश् 'to eat'; अश्नाति 'he eats,' आशयति 'he causes to eat.'

§ 43. That which is the *subject* of a verb in its primitive sense is put in the Instrumental case in the causal, the *object* remaining unchanged; e.g.,

Primitive

देवदत्त ओदनं पचति ।

Devadatta cooks food.

रामो भायी त्यजति ।

Rāma abandons (his) wife.

Causal

(स) देवदत्तेनौदनं पाचयति ।

(He) causes Devadatta to cook food.

(स) रामेण भायी त्याजयति ।

(He) makes Rāma abandon (His) wife.

§ 44. *In the case of roots that imply "motion," "knowledge" or "information", or some kind of "eating," and other roots having a similar sense; also of roots that have some literary work for their object, and of intransitive roots, that which is the *subject* of the verb in its primitive sense is put in the Accusative case in the causal, the *object* remaining unchanged; e.g.,

Primitive

शत्रवः स्वर्गमगच्छन्

स्वे वेदार्थमविदुः

देवा अमृतमाशनन्

विधिवेदमध्यते

पृथ्वी सलिले आस्त

Causal

शत्रून् स्वर्गमगमयत्

स्वान् वेदार्थमवेदयत्

देवानमृतमाशयत्

विधि वेदमध्यापयत्

पृथ्वीं सलिले आसयत्

But in गमयति रामो गोविदं (Rāma makes Govind go) if somebody else (विष्णुमित्र) prompts Rāma to do this, we shall have to say विष्णुमित्रो रामेण गोविदं गमयति Vishnumitra prompts Rāma to cause Govind to go.' Here 'Rāma' is not put in the Accusative case, because it is the subject of the verb, not in its *primitive*, but *causal* sense.

* गतिखुद्दिप्रत्यवसानार्थशब्दकमेकाणामणिकर्ता स जौ । (I. 4. 52)

†These examples are put together in the following verse :-

शत्रूनगमयत्स्वर्गं वेदार्थं स्वानवेदयत् । आशयच्चामृतं देवान्वेदमध्याप-
यहिधिम् । आसयत्सलिले पृथ्वीं यः स मे श्रीहरिर्गतिः ॥

Note.—Patañjali, in his Mahābhāṣya, adds this explanation on the meaning of the word शब्दकर्म in the Sūtra गतिबुद्धि &c. शब्दकर्म may mean either शब्दो येषां क्रिया or शब्दो येषां कर्म. When we take the former interpretation, the roots हवयति (हवे), क्रन्दति (क्रन्द), and शब्दायते (denom. of शब्द) have to be excluded from the rule; as, हवयति देवदत्तः; हवाययति देवदत्तन्; क्रन्दति—शब्दायते—देवदत्तः; क्रन्दयति—शब्दाययति—देवदत्तन्. And the roots श्रु, ज्ञा with वि, and लभ् with उप, must be included in the rule; as, शणोति—विजानाति—उपलभते—देवदत्तः; श्रावयति—विज्ञापयति—उपलभयति—देवदत्तम्. When we adopt the second interpretation, the roots जल्प्, भाष् with आ, and लप् with वि, must be included in the rule; जल्पति—विलपति—आभाषते—देवदत्तः; जल्पयति—विलापयति—आभाषयति—देवदत्तं.

§ 45. There are several exceptions and counter-exceptions to the preceding rule, which are important:—

(a) *The causals of नी 'to lead' and वह 'to carry,' do not govern the Accusative, but the Instrumental, e.g.,

भूत्यो भारं नयति वहति वा।

A servant carries a load.

भूत्येन भारं नाययति वाहयति वा। (S. K.)

(He) causes a servant to carry a load.

But वह, when it has for its subject in the causal a word signifying a 'driver,' obeys the general rule; as,

वाहा रथं वहन्ति।

Horses draw the chariot.

सूतो वाहान् रथं वाहयति। (S. K.)

The charioteer makes the horses draw the chariot.

वहन्ति यवान् बलीवर्दा:।

वाहयति यवान् बलीवर्दन् (Mbh.)

(b) †The causals of the roots अद् and खाद्, 'to eat,' govern the instrumental case; e.g.,

बटुरभमति खादति वा

The boy eats his food.

बटुनाऽभमादयति खादयति वा

(He) causes the boy to eat his food.

* नीवहधोर्ने । (Var.). नियन्त्कर्तृकस्य वहेरनिषेधः । (Var.)

† आदिलाश्चोर्ने । (Var.)

(c) †भक्ष्, when it has not the sense of हिंसा 'injury to a sentient thing,' governs the Instrumental; as, भक्षयति पिण्डौ देवदत्तः, भक्षयति पिण्डौ देवदत्तेन; but भक्षयति यवान् बलीवर्दीः, भक्षयति बलीवर्दान् यवान् (Mbh.).

(d) The roots स्म् and धा, which denote particular kinds of 'knowledge' or 'perception,' are not used with the Accusative; as, स्मरति-जिधति-देवदत्तः, स्मारयति-धापयति-देवदत्तेन.

Sometimes, however, the Accusative also is used in the case of the root स्म्, especially when it means 'to think of or remember with regret': as, अपि चंद्रगुप्तदोषा अतिक्रांतपाधिव-गुणान् स्मारयन्ति प्रकृतीः (Mu. I); see S'i. VI. 56 also.

(e) *दृश् is construed with the Accusative in the causal; as, भक्ता हरि पश्यन्ति, दर्शयति भक्तान् हरि (S. K.).

Obs. दृश् in classical literature is sometimes found used with the Dative, instead of the Accusative; as, प्रत्यभिज्ञानरत्नं च रामायादर्शयत् कृती (R. XII. 64).

(f) †The subject of the verb in the primitive sense in the case of हृ and कृ, and of अभिवद् and दृश् when used in the Atmanepada, is either put in the Accusative or Instrumental case in the causal; e.g.,

भृत्यः कटं करोति हरति वा।	भृत्यं भृत्येन वा कटं कारयति हारयति वा। (S. K.)
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The servant makes or takes a mat.	(He) causes the servant to make or take a mat.
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So अभिवादयते-दर्शयते-देवं भक्तं-भक्तेन वा। (S. K.) (He) makes the devotee bow down to, or see, the God.

§ 46. By 'intransitive' roots mentioned in § 44 is meant such roots as are not by their nature capable of governing an object other than that of 'time,' 'place' &c., and not those roots which, though transitive, may sometimes be

† भक्षेत्वहिंसार्थस्य त। (Vār.)

* दृशेत्व। (Vār.)

† हक्षोरन्यतरस्याम्। (I.4.53).अभिवादिदृशोरात्मने पदे वेति वाच्यम्

used intransitively according to the speaker's volition, or when their meaning is quite evident; as, किकरः पचति. Here पचति, though transitive, is used without an object, because it can be easily understood; hence, किकरेण पाचयति and not किकरं; but मासमासयति देवदन्.

§ 47. †In forming the passive construction of causal verbs, the *principal object* in the causal, which is the *subject* (agent) of the verb in its primitive sense, is put in the Nominative case, and the other *object* remains unchanged; e.g.,

Primitive	Causal Active	Causal Passive
रामो यामं गच्छति । Rāma goes to a village.	रामं यामं गमयति । (He) causes Rāma to go to a village.	रामो यामं गम्यते । Rāma is caused to go &c.
भूत्यः कटं करोति । The servant prepares a mat.	भूत्येन भूत्यं वा कटं कर-यति । (He) causes the servant to prepare a mat.	भूत्यः कटं कार्यते । The servant is made to prepare &c.
गोविन्दो मासमास्ते । Govind sits for one month.	गोविन्दं मासमासयति । (He) makes Govind sit &c.	गोविन्दो मासमास्यते । Govind is made to sit &c.

(a) But in the case of roots that imply 'knowledge,' 'eating,' and those that have a literary work for their object the principal object is put in the Nominative case, and the secondary in the Accusative or *vice versa*; e.g.,

माणवकं धर्मं बोधयति 'he makes Mānavaka know his duty'; माणवको धर्मं बोध्यते or माणवकं धर्मो बोध्यते 'M. is made to know duty,' or 'duty is made known to M.' बटुमोदनं भोजयति 'he makes the boy eat food'; बटुरोदनं भोज्यते or बटुमोदनो भोज्यते (S. K.).

§ 48. The causal forms of roots of the tenth conjugation are the same as the primitive forms, and the meaning must

‡ बुद्धिभक्षार्थयोः शब्दकर्मणां च निजेच्छया ।

प्रयोज्यकर्मण्यन्येदां व्यन्तानां लादयो भताः ॥ (S. K.)

be decided by the context; as, रामो धनं चोरयति 'Rāma steals wealth'; रामो गोविदेन धनं चोरयति 'Rāma causes Govinda to steal wealth.' In the latter sentence the verb has a causal sense.

§ 49. With regard to roots that govern two accusatives the rules mentioned in § 43 and § 44 hold good in their case also; i.e., those roots that imply motion &c., govern the Accusative of the subject of the primitive base, and others the Instrumental case, subject to § 45; as, वामनो बलि वसुधां याचते; (ईश्वरो) वामनेन बलि वसुधां याचयति '(God) makes Vāmana ask Bali for Earth; गोपोऽजां नगरं हरति; (स्वामी) गोपं गोपेन वाजां नगरं हारयति '(The master) makes the cowherd take the sheep to the town.'

अभिमन्युतनयं परीक्षितमुदरादुपरतमेव निर्गतमुत्तराप्रलापोपजनित-
कृपो भगवान् वासुदेवो दुर्लभानसून् प्रापितवान् । (K. 175)

अयं शिशुर्न शक्नोति शिरोधरं धारयितुम् । तदेहि गृहाणेममवृतारय
सलिलसमीपमित्यभिधाय तेनर्थिकुमारैण मां सरस्तीरमनाययत् । उपसत्य
च जलसमीपं स्वयं मामादाय मुक्तप्रयत्नमुत्तानितमुखमङ्गुल्या कर्ति-
चिंत्सलिलविन्दूनपाययत् । (K. 38)

काम इदानीं सकामो भवतु येनासत्यसंबे जने सखी पदं कारिता ।
(S. 4)

महेन्द्रमवनं गच्छतोगाध्यायेन त्रमासनं ग्रतिप्राहितः । (V. 3)

तौ कुशलवौ भगवता वाल्मीकिना धात्रीकर्मवस्तुतः परिगृह्य पोषेतौ
परिरक्षितौ च । वृत्तचूडौ च त्रयीवर्जमितरा विद्याः सावधानेन परि-
पाठितौ । समनन्तरं च गभदिकादशो वर्षे क्षात्रेण कल्पेनोपनीय गुरुणा
त्रयीविद्यामध्यापितौ । (U. 2)

न लिनिके पायय कमलमधुरसं कलहंसान् । पल्लविके भोजय मरि
चाप्रपल्लवदलानि भवनहारीतान् । (K. 184)

आयों दापयतु मे वैशंपायनानयनाय गमनाभ्यनुज्ञां तातेन । नान्यथा
मे दोषशुद्धिर्भवति । (K. 202)

तौ दंपती स्वां प्रति राजधानीं

प्रस्थापयामास वशी वसिष्ठः । (R. II. 70)

ततो द्वोणोऽर्जुनं भूयो रणशिक्षामशिक्षयत् । (Mb. I. 130. 25)

तौ दपती बहु विलप्य शिशोः प्रहर्त्रा

शल्यं निखातमुदहारयतामुरस्तः । (R. IX. 78)

वाल्मीकिस्तौ कुशलवौ

सांगं च वेदमध्याप्य किंचिदुक्तांतशैशवौ ।

स्वकृतिं गापयामास कविप्रथमपद्धतिम् । (R. XV. 33)

स सेतुं बंधयामास प्लवगैर्लेणांभसि ।

तेनोत्तीर्यं पथा लंकां रोधयामास पिंगलैः

द्वितीयं हेमप्राकारं कुर्वद्भिरिव वानरैः ॥ (R. XII. 70. 1)

ADDITIONAL SENTENCES FOR EXERCISE

एवं कियते युज्यदादेशः । किंतु या यस्य युज्यते भूमिका तां तथं भावेन
सर्वे वर्णाः पाठिताः । (Mal. 1)

स कार्त्तान्तिकस्तां विलोक्य स्तिरधृष्टिराच्छट । भद्रे अस्ति कौशलं
शालिप्रस्थेनानेन संपन्नमाहारमस्मानभ्यवहारयितुमिति । (Dk. II. 6.)

ततो भया पाटलिपुत्रं गत्वा श्रावितोऽभात्यसंदेशं वैतालिकः स्तनकलशः ।

(Mu. 4.)

रजनीतिभिरावगुणिते पुरमार्गे घनशब्दविकल्पाः ।

वसति प्रिय कामिनां प्रियास्त्वदृते प्रापयितुं क ईश्वरः ॥ (Ku. IV. 11)

तामर्चिताभ्यः कुलदेवताभ्यः कुलप्रतिष्ठां प्रणमय्य माता ।

अकारयत् कारपितव्यदक्षा क्रमेण पादप्रहणं सतीनाम् ॥ (Ku. VII. 27)

प्रियागुणसहस्राणमेकोन्मीलनपेशलः ।

य एव दुःस्मरः कालस्तमेव स्मारिता वयम् ॥ (U. 6)

शरैरत्सवसंकेतान् स कृत्वा विरतोत्सवान् ।

जयोदाहरणं बाह्योर्गपियामास किञ्चरान् ॥ (R. IV. 78)

अथानाथाः प्रकृतयो मातृबंधुनिवासिनम् ।

मीलरानाय्यामासुभरतं स्तम्भिताश्रुभिः ॥ (R. XII. 12)

त्वं रक्षसा भीह यतोऽपनीता तं मार्गेताः कृपया लता मे ।

अदर्शयन् वक्तुमशक्तनुवत्यः शत्राभिरावजितपल्लवाभिः ॥ (R.XIII.24)

गुणानुरक्तामनुरक्तसाधनः

कुलाभिमानी कुलजां नराधिपः ।

परैस्त्वदन्यः क इवापहारये-

मनोरमामात्मवधूभिव विषयम् ॥ (Ki. I. 31)

यः पयो दोरिथ पायाणं स रामाद्भूतिमान्युयात् ।

रावणं गच्य ग्रीति बोधयन्तं हिताहितम् ॥

ग्रीतोऽहं भोजयिष्यामि भवतीं भवनत्रयम् ।

किं विलापयसेऽत्यन्तं पाइवे जायय रावणम् ॥

आज्ञां कारय रक्षोभिर्मा प्रियाण्युपहारय ।

कः शक्तेण कृतं नेच्छेदधिमूर्धनिंमञ्जलिम् ॥ (Bk. VIII. 82-4)

विद्यामथैनं विजयो जयां च रक्षोगणं क्षिप्तुमविक्षतात्मा ।

अध्यापयद्गाधिमुतो यथावन्निधातयिष्यन्युषि यातुधानान् ॥(Bk.II.21)

We made him know (विद्) his duty, and sent (caus. of स्था with प्र) him home.

When the desire of independence enters the heart of a minister, he will make the king himself lose (त्यज्) his life.

Having vanquished his foe in the battle, he made his bards sing (गौ) the glory of his warlike deeds.

He caused his servants to bring (नी or हू) fuel from the market.

It is no wonder that the tributary princes are made by the Emperor to obey his commands.

These persons were told to get garlands prepared by those maid-servants.

When a student is made to know the theory of a subject, he is taught the practice of it.

Overcome your enemies and make them pay (*दा*) you tributes.

He caused a large *mandap* to be erected (*कृ*) by his servants for the marriage of his son.

He made the boy eat (*अद्* or *खाद्*) food against his will.

I showed (*caus.* of *दृश्*) my library to my distinguished guest.

He makes Rāma ask the pilgrims the way to Benares.

The sheep were caused by the master to be taken (*वह्*) to the village by his servant.

A lord should be made by a servant to give him rewards, by adapting himself to his will.

I caused them to stand round the king, and made them salute (*caus.* of *बद्* with *अभि*) him.

LESSON VI

The Instrumental Case

§ 50. *The Instrumental case in Sanskrit has two principal senses: it either denotes the *agent* of an action, or the *instrument* or *means* by which the action is done; as, ततो देव्या किमधिहितं (Ve. I) 'then what was said by the Queen'? संचूर्णयामि गदया न सुयोधनोऽ (Ve. I) 'shall I not reduce to powder the thighs of Suyodhana with my club'?

* कर्तृकरणयोस्तृतीया । (II. 3. 18)

तायेव दिव्ययोवितं चक्रुषा पुर्णिरूपयामास (K. 181) ‘again looked at that very celestial woman with his eye.’

§ 51. The instrumentality, which this case denotes, may be expressed by various relations :—

(a) The *manner* of doing an action, or an attribute which characterizes a noun; as, आत्मानुरूपां विभिन्नोपयेत् (Ku. I. 18) ‘he married (her) worthy of himself according to the rite’; प्रकृत्या दशनीयः (Mbh.) ‘lovely by nature’; माठरोस्ति गोवेण (*ibid.*) ‘I am a Māthara by my family name’; विषमेण धावति (*ibid.*) ‘walks unevenly’; similarly द्विप्रोणेन धान्यं कीणाति, साहस्रेण पक्षुन् कीणाति, शतेन शतेन पायथति वत्सान्, &c.

(b) The price at which a thing is bought; as, कियता मूल्येन कीतं पुस्तकं ‘at what price was the book bought?’

(c) With verbs indicating *motion*, the conveyance becomes the instrument; as, आत्मनः पदं विमानेन विगाहभानः (R. XIII. 1) ‘passing through his own abode (the sky) in a balloon.’

(d) With verbs of *carrying* or *placing*, that on which a thing is carried or placed is put in the Instrumental; as, स इवानं स्कर्वेनोवाह (H. 4) ‘he bore the dog on his shoulder.’ भर्तुराजां मूर्छ्नि आदाय (Ku. III. 22) ‘placing his master’s order on his head.’

(e) With words of ‘swearing,’ that in whose name the oath is taken, becomes the instrument; as, जीवितेनैव शपामि ते (K. 238) ‘I swear to thee by my very life.’

(f) The direction of route followed to go to a particular place also becomes the instrument; as, कतमेन दिवभागेन गतः स जाल्मः (V. 1.) ‘in what direction did the rogue go?’

§ 52. With verbs implying ‘*excelling*’ and ‘*resembling*’ the Instrumental is used with the qualities in which the excellence consists, or the points or particulars referred to in the resemblance; as, पूर्वन्महाभागं तथातिशेषे (R. V. 14) ‘O you fortunate one, you excel your ancestors in that

(devotion)'; स्वरेण रामभद्रमनुहरति (U. 4) 'resembles Rāma in his voice.'

Obs. Sometimes the Locative is used in the same sense; as, धनदेन समस्त्यागे सत्ये धर्म इवापरः (Rām. I. 19) 'equal to Kubera in (point of) charity (munificence), and like another Dharma (a second Dharma) in truthfulness.'

(a) Words implying 'separation from', are usually construed with the Instrumental; as, अयमेकपदे तथा दियोग उपनतः (V. 4) 'here is this separation from her suddenly fallen to my lot'; so मा भूदेवं क्षणमपि च ते विद्युता विप्रयोगः (Me. 118).

(b) Words expressing '*likeness*' or '*equality*' are also used with this case; as, धनदेन समस्त्यागे 'equal to Kubera in munificence'; अस्य मुखं सीताया मुखचंद्रेण संवदति (U. 4) 'his face corresponds to (is just as similar as) the moonlike face of Sītā.' See under Genitive also.

. § 53. * The Instrumental is used with words expressive of *time* or *place* when the accomplishment of the desired object is meant to be expressed; as, द्वादशवर्षेव्यकिरणं श्रूयते (P. I.) 'grammar is learnt in twelve years'; क्रोशेन पाठस्तेनाधीतः (S. K.) 'the lesson was learnt by him in (*i.e.*, by going over) a *Koss*.'

§ 54. † When a noun denotes the *cause* or *motive* of a thing or action, as distinguished from the *means* or *instrument*, it is put in the Instrumental case; as, गुरी भक्त्या प्रीतास्मि ते (R. II. 63) 'I am pleased with thee for thy devotion to thy preceptor'; अतिद्वीयस्त्या च तस्य प्रदेशस्य न किञ्चिददर्श (K. 126) 'the place being very far off, he could not see anything.'

(a) The *object* or *purpose* also is put in the Instrumental case; as, अध्ययनेन वसति (S. K.) 'dwells with the view (for the purpose) of studying.'

* अपवर्गे तृतीया । (II. 3. 6)

† हेतौ । (II. 3. 28)

Obs. The Instrumental, which is used with verbs meaning 'to be satisfied', 'to rejoice at', 'to be astonished at', 'to be ashamed of', is accounted for by this rule; as, कापुरुषः स्वत्पकेनापि तुष्यति (P. I. 1) 'a low person is pleased even with little'; उभयोर्न तथा लोकः प्रावीण्येन विसिद्धिये (R. XV. 68) 'the people did not so much wonder at the proficiency of both of them'; अनेन प्रागलभ्येन लज्जे (K. 193) 'I am ashamed of this boldness.'

§ 55. †Attributives, which show some defect of the body, govern the defective limb in the Instrumental case; as, अङ्गा काणः (S. K.) 'blind of one eye'; so, पादेन खंजः, कर्णेन बधिरः &c.

§ 56. ‡ An attribute, which indicates the existence of a particular state or condition, is put in the Instrumental case to express this relation; as, जटाभिस्तापसः (S. K.) 'he is an ascetic by (the fact of his having) matted hair.'

§ 57. अलं and कृतं meaning 'enough' govern this case; as, अलमतिविस्तरेण (Ve. 1) 'enough of prolixity'; कृतमश्वेन (U. 4.) 'away with the horse'; तस्मात्कृतं चरणपातविडंबनाभिः (P. IV. 1.)

(a) In this sense अलं is often used with a gerund; as, अलमन्यथा गृहीत्वा (M. 1) 'enough of misunderstanding (do not misunderstand).' In such cases it has a prohibitive force.

§ 58. * Words like सह, साकं, सार्वं, समं &c. having the sense of 'companionship' govern the Instrumental case of that which expresses the accompaniment of the principal subject of assertion; as, त्वया सह निवत्स्यामि वनेषु (U. 2) 'I shall dwell with thee in forests'; अमरसिंधुः सार्धमस्मद्विधाभिः (U. 3) 'the heavenly river with persons like us'; आस्त्र साकं मया सौवे (Bk. VIII. 79) 'sit with me on the mansion.'

† येनांगविकारः । (II. 3. 20)

‡ इत्थंभूतलक्षणे । (II. 3. 21)

* सहयुक्तेऽप्रधाने । (II. 3. 19)

§ 59. Words like कि, कार्य, अर्थः, प्रयोजनं, गुणः &c. expressing *use* or *need*, and the root कृ with कि when used in this sense, govern the Instrumental of that which is used or needed and the Genitive of the user; as, देवपुदानां सेवकैनं प्रयोजनं (H. 1) 'your Majesty's feet have no need of servants'; तृष्णे न कार्यं भवतीश्वराणां (P. I. 1) 'of rich persons (even) some purpose is served by a blade of grass', कि तदा क्रियते धेन्वा (P. I.) 'what is to be done with that cow'? कि तथा दृष्ट्या (S. 2) 'what is the good of seeing her'? अप्राज्ञेन सनुरागेण भृत्येन को गुणः (Mu. 1) 'what is the use of a devoted but foolish servant'?

Obs. Panini mentions देवः कर्म च (I. 4. 43), i.e., दिव् 'to play' governs the acc. or instr.; as, अक्षरक्षान्वा दीव्यति 'he plays at dice'; also, संज्ञोऽन्यतरस्यां कर्मणि (II. 3. 22); पित्रः पितरं वा संजानीते 'he lives in harmony with his father.'

अलमलं बहु विकल्प्य | राङ्गः समक्षमेवावयोऽधरोत्तरव्यक्तिर्भविष्यति |
(M. 1)

देवेन देव्या च परिगृहीतोऽहममुना हरदत्तेन प्रधानपुरुषसमक्षमयं
न मे पादरजसा तुल्य इत्यधिक्षिप्तः (M. 1)

शापितासि भम लग्निकावत्योक्तियोर्जावितेन यदि वाचा न कथयसि
(Mal. 8)

आगंतुकतया ऽश्रुतपूर्वे आवाभ्यामेष वृत्तांतः | (S. 6)

भगवति तमसे अर्दं (करिकलभक्तः) तावदीदृशः संपन्नः |
तै पुनर्न जाने कुशलवावेतावता कालेन कीदृशाविव भवतः | (U. 3)

चंद्रापीडस्य सहपांशुक्रीडितःया सहसंवृद्धतया च सर्वविश्रंभस्थानं
द्वितीयमिव हृदयं वैशंपायनः परं मित्रमासीत् | (K. 76)

अलमतियंत्रणया । कृतमतिग्रसादेन । भगवति प्रसीद विमुञ्यतामय-
मत्यादर इति तामब्रवात् । (K. 133)

उषसि चोथाय तस्य जरद्रविडधार्मिकस्येच्छ्या निसृष्टैर्धनविसुरै-
पूरयित्वा मनोरथमभिमतमभिरमणीयेषु प्रदेशेषु निवसनलैरेवाहोभिरः
उजयिनीमाजगाम । (K. 229)

अलमुपालम्य । आर्य दैवेनेदमनुष्ठितं किमत्रार्यस्य । (Mu. 3)

अयि पंचालतनये अलं विषादेऽ । किं बहुना । यत्करिष्ये तच्छु-
यताम् । अचिरेणैव कालेन सुयोधनशोणितशोणितस्तव कचान् भीम
उत्तंसयिष्यति । (Vc. 1)

स्वहृदयेनापि विदितवृत्तांतेनाभुना जिह्वेभि । (K. 233)

प्रवातशयने निषष्णा देवी परिजनहस्तगृहीतेन चरणेन परित्राजिकया
कथाभिर्विनोदमाना तिष्ठति । (Mk. 4)

मदनमपि गुणैर्विशेषयंती

रतिरिव मूर्तिमती विभाति सेयम् । (Mk. 4)

शुद्धांतदुर्लभमिदं व्युराश्रमवासिनो यदि जनस्य ।

दूरीकृताः खुलु गुणैरुद्यानलता वनलताभिः ॥ (S'. 1)

शरीरसादादसमग्रभूषणा मुखेन सालक्ष्यत लोचपांडुना ।

तनुप्रकाशेन विचेयतारका प्रभातकल्पा शशिनेव शर्वरी ॥

(R. III. 2)

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूदः स मर्येषु सर्वपापैः प्रमुच्यते ॥ (Bg. X. 3)

किं तथा क्रियते धेन्वा या न सूते न दुर्घदा ।

कौर्थः पुत्रेण जातेन यो न व्रद्धान् न भक्तिमान् ॥ (P. 1)

ADDITIONAL SENTENCES FOR EXERCISE

अधुनाऽन्या गतिनास्ति । अकथ्यमाने च महाननर्थोपनिपातो जायते
प्राणवरित्यागेनापि रक्षणीयाः सुहृदसब इति कथयामि । (K. 152)

तेषु तेषु रम्यतरेषु स्थानेषु तथा सह तानि तान्यपरिसमाप्तान्यपुनः
स्वतानि न केवलं चन्द्रमाः कावंवर्या सह कावंवरो महाश्वेतया सह महाश्वेतः
तु पुण्डरीकेण सह पुण्डरीकोऽपि चन्द्रमसा सह परस्परावियोगेन सर्वं एव
सर्वकालं सर्वसुखान्यनुभवन्तः परां कोटिमानदस्याध्यगच्छन् । (K. 369)

अवधूतप्रणिपाताः पश्चात्संतप्यमानमनसोऽपि ।

निभूतैर्व्यपत्रपन्ते दयितानुगर्यैर्मनस्विन्यः ॥ (V. 3)

कष्टं जनः कुलघनरनुरज्जनीयस्तनो यदुक्तमशिवं न हि तत्क्षमं ते ।

नैसार्गिकी सुरभिणः कुमुमस्य सिद्धा मूर्धिन स्थितिनं चरणे रत्नाङ्कानि ॥ (U. 1)

अथ बुल्द्यशासनतया भगवतो मनोभुवो मदजननतया च मधुमास-
स्थातिरमणीयतया च तस्य प्रवेशस्थाविनय बहुलतया चाभिनवयोदयस्य
चंचलप्रकृतितया चेन्द्रियाणां दुर्निवारतया च विषयाभिलाषाणां तथा भवि-
तव्यतया च तस्य तस्य वस्तुनस्तमपि तरलतामनयदनंगः । (K. 143)

विनाऽप्यर्थवीरः स्पृशति बहुमानोश्वतिपदं

समायुक्तोऽप्यर्थः परिभवपदं याति कृपणः ।

स्वभावादुद्भूतां गुणसमुदयादाप्तिविषयां

द्युतिं संहीनं कि इवा धृतकनकमालोऽपि लभते ॥ (H. 1)

अलं महीपाल तव श्रमेण प्रयुक्तमप्यस्त्रमितो वृथा स्थात् ।

न पादपोन्मूलनशक्ति रंहः शिलोच्चये भूचर्छंति मारुतस्य ॥ (R. II. 34)

कुलेन कांत्या वयसा नवेन गुणेन तैस्तैविनयप्रधानैः ।

स्वमात्मनस्तुल्यममुं वृणीज्व रत्नं समागच्छतु काञ्चनेन ॥ (R. VI. 79.)

लोभश्चेदगुणेन कि विशुनता यद्यस्ति कि पातकैः

सत्यं चेत्पसा च कि शुचि मनो यद्यस्ति तीर्थेन किम् ।

सौजन्यं यदि कि गुणः स्वमहिमा यद्यस्ति कि मंडनैः

सद्विद्या यदि कि धनंरपयशो यद्यस्ति कि मृत्युना ॥ (Bh. II. 55)

अयमार्यचाणक्यस्तिष्ठति—

यो नन्दमौर्यनूपयोः परिभूय लोक-

मस्तोदयो प्रतिदिशभविभिन्नकालम् ।

पर्यायपातितहिमोणमसर्वगामि

धान्नाऽतिशाययति धाम सहस्रधाम्नः ॥ (Mu. 3)

भूषणाद्युपचारेण प्रभुर्भवति न प्रभुः ।

परंपरिभूताज्ञस्त्वमिव प्रभुरुच्यते ॥ (Mu. 3)

आज्ञा कोर्तिः पालनं जाह्याणानां ज्ञानं भोगो मित्रसंरक्षणं च ।

येषामेते षडगुणा न प्रदृताः कोऽर्थस्तेवां पार्थिवोपाश्रयेण ॥ (Bh. II. 48)

त तेन सज्जं क्वचिद्ब्रह्म धनुः कृत न वा कोपविजह्यमाननम् ।

गुणानुरागेण शिरोभिरुच्यते नराधिपैर्माल्यमिवास्य शासनम् ॥ (Ki. I. 21.)

समुद्र इव गांभीर्यं स्थैर्यं च हिमवानिव ।

विष्णुना सदृशो वीर्यं क्षमया पृथिवीसमः ॥ (Rām. I. 1. 17-8)

स वाल आसीद्पुष्टा चतुर्भुजो मुखेन पूर्णं दुनिभस्त्विलोचनः ।

युवा कराङ्कान्तमहीभृत्युच्चकरसंशयं संप्रति लेजसा रविः ॥ (S'i. I. 70)

A king should protect his subjects according to the rules laid down by Manu.

Morality says that one should save the life of his friend even at the cost of his own life.

This man is avarice incarnate ; he will never be satisfied with hoarding money.

Are you not ashamed of your ignorance, and do you boast of your noble birth, not attended with knowledge ?

This king excels all others in bravery, knowledge, and a desire to keep his subjects contended.

That your orders are borne by other kings on their heads is one great sign of your sovereignty.

The man took the lamb on his shoulder, and went by this road to the slaughter-house.

I swear by my tutelary deity that I have never before seen your ring.

I know my servants will come back within fifteen days , for what is the use of their staying there longer ?

Even a sinner is freed from all his sins by repeating but once the syllable *om* through ardent devotion.

What is the use of walking with this man? He is lame of his right leg and cannot walk swiftly.

Away with doubts in this respect. This matter is all but agreed to by my sister's husband.

Fie upon you, fool! What is the use of this burden of books to you if you do not read them?

Do not (अलं) censure me; this was not done by me.

Child, do not (अलं) weep; when thy mother comes here, I shall cause thee to be fed with food by her.

Shakuntalā did not notice the approach of Durvāsa on account of her thinking of her lover.

O blind man, what is the use of this lamp to you?

LESSON VII

The Dative Case

§ 60. The person to whom something is given is called संप्रदान. A noun denoting संप्रदान is put in the Dative case; as, कि वस्तु विद्वन् गुरवे प्रदेयं (R. V. 18) 'Oh learned Sir, what is to be given to the preceptor?' The person or thing with reference to whom or having in view which an action is done is also संप्रदान; as, युद्धाय संनहयते (Mbh.) 'he prepares for battle'; तां नन्दनाय प्रार्थयते (Mal.) 'he demands her for Nandana.'

(a) *In the case of the root यज् 'to sacrifice' or 'to give as in a sacrifice,' the person to whom the sacrifice is offered is put in the Accusative, and the thing or means by which it is made is put in the Instrumental; as, पशुना रुद्रं यजते (S. K.) 'he sacrifices a bull to Rudra.'

§ 61. †In the case of the root रुच् 'to like' and others

* यज्ञः कर्मणः करणसंज्ञा संप्रदानस्य च कर्मसंज्ञा । (Var.)

† रुच्यथानां प्रीयमाणः (I. 4. 38)

having the same signification, the person or thing that is pleased or satisfied is put in the Dative case; as, यत्प्रभविष्णवे दोचते (S. 2) 'what pleases your Lordship'? यज्ञदत्ताय स्वदत्तेऽपुः (Kāsikā) 'Yajnadatta likes Apupa.'

§ 62. †The person to whom something is due ('the creditor') in the case of the root धृ (10 cl.) 'to owe' and the thing desired in the case of स्फूर्ति, are put in the Dative case; as वृक्षसेचने द्वे धारयति मे (S. 1) 'thou owest me two sprinklings of trees'; परिक्षीणो यवाना प्रसृतये स्फूर्त्यति (Bh. III.45) 'an impoverished person desires a handful of barley-corns.'

Obs. Derivatives from स्फूर्ति are sometimes construed with the Dative; as, भोगेभ्यः स्फूर्त्यालवः (Bh. III. 64) 'desirous of enjoyments'; कथमन्ये कर्तिष्यति पुत्रेभ्यः पुत्रिणः स्फूर्ताः (Ve. 3); but generally with the Locative; स्फूर्तावती वस्तुषु केवु मागधी (R. III. 5).

§ 63. *The roots क्रुध्, द्रुह्, ईर्ष्य्, असूय्, and others having the same sense, govern the Dative of the person against whom the feeling of anger, hatred, malice, &c., is directed; as, हरये क्रुध्यति-द्रुह्यति-ईर्ष्यति-असूयति वा (S. K.) 'he is angry with, or bears hatred towards, Hari.' But क्रुध् and द्रुह्, when preceded by prepositions, govern the Accusative; as, मच्छरीरमभिद्रोह्युः (Mu. 1) 'to do injury to my person'; न खलु ताप्यभिकृद्वो गुरुः (V. 3) 'did not the preceptor get angry with her'?

§ 64. †In the case of the root श्रु with प्रति or आ meaning 'to promise,' the person to whom something is promised, is put in the Dative case; as, प्रतिशुश्राव काकुत्स्थस्तेभ्यां विघ्नप्रति क्रियां (R. XV. 4) 'Kākutstha promised them the removal of obstacles.'

‡ धारेष्टमर्णः । स्फूर्हेरीक्षितः । (I. 4. 35-6)

* कुष्ठद्रुहेर्ष्यसूयार्यानां पं प्रति कोषः । कुष्ठद्रुहेर्ष्यसूष्योः कर्म ।
(I. 4. 37-8.)

† प्रत्याहभ्यां श्रुः पूर्वस्य कर्ता । (I. 4. 40.)

§ 65. †The purpose for which an action is done, or that for making which another thing exists or is used (as a thing made for a certain purpose) is put in the Dative case; as, काव्यं यशसे (Kav. 1) ‘a poem (is composed) for fame’; यूपाय दारु (Mbh.) ‘wood is for (making) post’; कुण्डलाय हिरण्यं (*ibid.*) ‘gold is (used) for Kundala ornament’; अवहननाय उलूखलं (*ibid.*) ‘a mortar for pounding down.’

(a) When the sense of an infinitive of purpose is suppressed in a sentence, the object of this infinitive is put in the Dative case; as, फलेभ्यो याति = फलान्याहृत् याति ‘he goes for fruits’ i.e. ‘to bring fruits’; वनाय गां मुमोच = वनं गंतुं गां मुमोच ‘he let loose the cow for (i.e. to go to) the forest.’ Here फल and वन, the objects of the infinitives आहृत् and गंतुं, are put in the Dative.

(b) § The Dative of an abstract noun is often used to express the sense of the infinitive of purpose from the root; as, यागाय याति = यष्टुं याति ‘he goes to offer a sacrifice’; so उमिदाहरणाय प्रस्थिता वदं (S. 1); यतिष्ये वः सखीप्रत्यानयनाय (V. 1).

§ 66. *In the case of the root क्लृप् ‘to be adequate to’, ‘to bring about’, ‘to tend to’, and roots having a similar sense, such as संपद्, भू, जन्, the result brought about, or the end to which anything leads, is put in the Dative case; as, कल्पसे रक्षणाय (S. 5) ‘thou art adequate to bring about (our) protection’; मूत्राय कल्पते-जायते-संपद्यते यवागः (Mbh.) ‘gigel tends to (produce) urine.’ The Dative is frequently used in this sense without भू or अस्; as, यस्ततौ स्वलदुःखाय (P. I.) ‘since they two cause very little pain.’

(a) †That which is foreboded by a portentous pheno-

‡ तादथ्ये चतुर्थी वाच्या । (Var.)

¶ क्रियार्थोपदस्य च कर्मणि स्थानिनः । (II. 3. 14.)

§ तुमर्थाच्च भाववचनात् । (II. 3. 15.)

* क्लृपि संपद्यमाने च । (Var.)

† उत्पातेन ज्ञापिते च (Var.)

menon is also put in the Dative case; as वाताय कपिला विद्युत् (Mbh.) 'the twany lightning forebodes a hurricane' मांसो-दनाय व्याहरति मृगः (*ibid.*) 'the sound of a deer indicates (the getting of) food of flesh.'

(b) With the words हित and सुख the Dative is used; as, श्राद्धाणाय हितं-सुखं (S. K.) 'good for a Brāhmaṇa'; हितमामयाविने (Mbh.) 'good for a sickly person.'

Obs. हित in the sense of 'good in or to' is used with the Locative and Genitive also.

§ 67. ¶The words नमः, स्वस्ति, स्वाहा, स्वधा, and वषट् (terms used in offering oblations to Gods &c.), and अलं in the sense of 'a match for', 'sufficient for' govern this case; as, नमो विश्वसृजे तुभ्यं (R. X. 16) 'a bow to you who created the universe'; स्वस्ति भवते (M. 2) 'good-bye to you'; अग्नये स्वाहा (S. K.) 'this offering to Agni'; similarly पितॄभ्यः स्वधा, इंद्राय वषट्; दैत्येभ्यो हरिरर्लं (S. K.) 'Hari is a match for the demons'; अलमेषा भूधितस्य (मे) तप्त्यै (R. II. 39) 'this (cow) is sufficient to satisfy me who am hungry.'

(a) Words having the sense of अलं 'sufficient for', 'able to do', such as प्रभु, शक्त and even the verb प्रभु, are used with the Dative; as, प्रभुर्मल्लो मल्लाय, शक्तो मल्लो मल्लाय, प्रभुवति मल्लो मल्लाय (Mbh.) 'one wrestler is a match for another'; विधिरपि न येभ्यः प्रभवति (Bh. II. 94) 'over whom even the Creator does not prevail.'

(b) नमः joined to कृ generally governs the Accusative, but sometimes the Dative also; as, मुनिश्चयं नमस्कृत्य (S. K.) 'saluting the three sages'; but नमस्कुर्मो नृसिंहाय (*ibid.*) 'we salute Nrisimha.'

(c) Roots meaning 'to salute,' such as प्रणिपत्, प्रणम् are construed with the Dative or Accusative; as, धातारं प्रणिपत्य (Ku. II. 3) 'saluting the Creator'; also तस्म प्रणिपत्य नदी (Ku. III. 60), आर्यं प्रणिपत्य (Mu. 1); so, तां भक्तिप्रवणेन चेतसा

‡ नमःस्वस्तिस्वाहास्वधालंवषट्योगाच्च । (II. 3. 16)

प्रणनाम (K. 228); तां कुलदेवताभ्यः प्रणमय (Ku. VII. 27); प्रणम्य त्रिलोचनाय (K. 131).

Note.—Classical authors occasionally use the nouns also derived from these verbs with the Dative; as, मर्धा प्रणामं वृषभध्वजाय चकार (Ku. III. 62); अस्म प्रणाममकरवम् (K. 142), तस्मै दण्डप्रणाममकरवम् (Dk. I. 2).

(d) In greeting and in expressing a blessing the Dative is used with words like स्वागतं, कुशलं; as देवदत्ताय कुशलं (Mbh.), स्वागतं देव्यै (M. 1) ‘welcome to the Queen.’ Words like कुशलं, भद्रं, सुखं &c. are used with the Genitive also. See Lesson X.

§ 68. The roots कथ्, स्था, शंस्, and चक्ष्, all meaning ‘to tell’ (contrary to the principle of दुहथाच्चपच् &c.) the causal of विद् with नि (contrary to § 44), and other roots having the same sense, govern the Dative of the person to whom something is told, as, आर्ये कथयामि ते भूतार्थं (S'. 1) ‘O worthy lady, I tell you the truth’, एहि, इमां बनस्पतिसेवा काश्यपाय निवेदयावहः (S'. 4) ‘come, let us communicate this service of the trees to Kāshyapa’; so यस्मै ब्रह्मपारायणं जगी (U. 4) ‘to whom he sang (revealed) the Veda’; यस्मै मुनिर्वद्य परं विवदे (Mv. 2).

§ 69. Verbs meaning ‘to send’ or ‘despatch’ generally govern the Dative of the person, but Accusative of the place, to whom or which a thing is sent; as, भोजेन्नदूतो रघवे विसृष्टः (R. V. 39) ‘a messenger was sent to Raghu by Bhoja’; माधवं पद्मावतीं प्रहिष्वता देवरातेन (Māl. 1.) ‘by Devarāta sending Mādhava to Padmāvatī.’

§ 70. * The secondary or indirect object of the root मन् ‘to think’ cl. 4, which is not an animal, takes either the Accusative or Dative, when *contempt* is to be shown; as, न त्वां तृणाय तृणं वा मन्ये (S. K.) ‘I do not consider thee to be worth a straw.’

* मन्यकर्मण्यनादरे विभाषाऽप्राणिषु । (II. 3. 17)

Obs. When no negation and contempt are meant, but mere *comparison*, the Accusative alone is used; as, त्वां तृणं मन्ये (Mbh.) 'I consider thee as a straw'; but हरिमध्यमसत् तृणाय (S.i. XV. 61)

§ 71. † In the case of roots implying *motion*, the place to which motion is directed is put in the Dative or Accusative case when physical motion is indicated; as, ग्रामं ग्रामाय वा गच्छति; but मनसा हरि व्रजति 'goes to Hari mentally' (contemplates him).

Obs. (1) राधीश्योदयस्य विप्रश्नः (I. 4. 39) i.e., the person, with regard to whom some questions as to good fortune or welfare are asked, is put in the Dative in the case of the roots राध् 'to propitiate' and ईक्ष् 'to look to the welfare of any one'; as, कृष्णाय राध्यति ईक्षते वा गर्गः (i.e., पृष्टो गर्गः शुभाशुभ पर्यालोचयति) (2) परिक्रयणे संप्रदानमन्यतरस्यां (I. 4. 44) i.e., the price at which a person is employed on stipulated wages is put in the instr. or dat. case; as, शतेन शताय वा परिक्रीतोऽप्य दासः।

नैतन्याव्यम् । सर्वज्ञस्याप्येकाविनो निर्णयाभ्युपगमो दोषाय ।
(M. 1)

चपलोयं बटुः कदाचिदस्मत्प्रार्थनामतःपुरेभ्यः कथयेत् । (S. 2)

अहमपि वैतानिकं शांत्युदकमस्यै गांतमीहस्ते विसर्जयिष्यामि ।
(S. 3)

स्पृहयामि खलु दुर्दिलितायास्मै । मृगतृष्णिकेव नाममात्रप्रस्तावो मे विषादाय कल्पते । (S. 7)

मूर्खं नैष तव दोषः । साधोः शिक्षा गुणाय संपदते नासाधोः ।
(P. I. 18)

प्रसीद भगवति वसुंधरे शरीरमसि संसारस्य । तत्किमसंविदानेव जामात्रे कुप्यसि । (U. 7)

† गत्यर्थकमंगि द्वितीयावत्तुर्थो चेष्टायामनव्याप्तिः (II. 3. 12)

मिथ्यामाहात्म्यगर्वनिर्भरा न प्रणमति देवताभ्यो न मानयंति
मान्यानात्मप्रज्ञापरिभव इत्यसूयंति सचिवोपदेशाय कुर्यात् तिः हितवृद्धिने ।
(K. 108)

प्रतिश्रुतं तेन तस्मै स्वसुरवंतिसुंदर्याः प्रदानम् । (Dk. II. 1)

चंद्रापीडः तमुपसृत्य पूर्ववदेव तां महाऽवेताप्रणामपुरः सरं दर्शितविनयः
प्रणिनाम । (K. 219)

प्रणिपत्य सुरास्तस्मै शमयित्रे सुरद्विषाम् ।

अथैनं तुष्टुवुः स्तुत्यमवाङ्ममसगोचरम् ॥ (R. X. 15)

रविमावसते सतां क्रियायै सुधया तर्पयते सुरान् पितृंश्च ।

तमसां निशि मूर्च्छतां निहत्रे हरचूडानिहितात्मने नमस्ते । (V. 3)

उमा वधुर्मवान् दाता याचितार इमे वयम् ।

वरः शंभुरलं हयेष त्वकुलोद्भूतये विधिः ॥ (Ku. VI. 82)

चरतः किल दुर्चरं तपस्त्तणविंदोः परिशंकितः पुरा ।

प्रजिधाय समाधिभेदिनीं हरिरस्मै हरिणीं सुरांगनाम् (R. VIII. 79)

वाताय कपिला विद्युदातपायातिलोहिनी ।

पीता भवति सस्याय दुर्भिक्षाय सिता भवेत् ॥ (Mbh.)

स्वस्त्यस्तु ते निर्गलितांबुगर्भं

शरदूधनं नार्दति चातकोऽपि । (R. V. 17)

ताम्यां तथागतमुपेत्य तमेकपुत्र-

मज्जानतः स्वचरितं नृपतिः शशंस । (R. IX. 77)

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थीय संभवामि युगे युगे ॥ (Bg. IV. 8)

ADDITIONAL SENTENCES FOR EXERCISE

तदाकर्ष्य तामहं दंडवत्प्रणम्य तस्यै भटुदंतमलिलमाल्याय विस्मय-
विक्षिप्तिराखं जनकमदर्शयम् । (Dk. I. 4)

सखि वासन्ति दुःखायेदानीं रामस्य दर्शनं सुहृदाम् । तस्मियच्चिरं स्वा
रोदयिष्यामि । तदनुजानीहि मां गमनाय । (U. 3)

स्वयमेवोत्पद्यं एवंविधाः कुलपांशवो निःस्नेहाः पश्चादो येषां भुद्राणां
अज्ञा पराभिसंधानाय न ज्ञानाय पराक्रमः प्राणिनामुपदाताय लोपकाराय
धनपरिस्थानः कामाय न धर्माय कि बहुता सर्वमेव येषां दोषाय न गुणाय ।
(K. 288)

श्रोत्रियायाभ्यागताय वत्सतरों महोक्षं वा निर्वपंति गृहमेघिनः (U. 4)

दुषोह गां स यज्ञाय सम्याय मधवा दिवम् ।

संपद्विनिमयेनोभौ दधतुभुवनदृश्यम् ॥ (R. I. 26)

नमस्त्रिमूर्तये तुभ्यं प्राप्तसृष्टेः केवलात्मने ।

गुणत्रयविभागाय पश्चाद्भेदमृपेषुषे ॥ (Ku. II. 4)

स स्थाणः स्थिरभक्तियोगसुलभो निःश्रेयसायास्तु वः । (V. 1)

सर्वः कल्पे वयसि यतते लघुमर्थान्कुटुंबी

पश्चात्पुत्रंपहृतभरः कल्पते विश्रमाय । (V. 3)

यदेवोपनतं दुःखात्सुखं तद्रसवत्तरम् ।

निर्वाणाय तरुच्छाया तप्तस्य हि विशेषतः (V. 3)

शुद्धात्संभोगनितांततुष्टे न नैषवं कार्यमिदं निगात्मम् ।

अपां हि तृप्ताय न वारिधारा स्वादुःसुगंधिः स्वदते तुषारा ॥

(N. III. 95)

किमित्यपास्याभरणानि योदने धृतं त्वया वार्दुकशोभि बल्कलम् ।

वद प्रदोषे स्फुटचंद्रतारका विभावरी पद्मरुणाय कल्पते ॥ (Ku. V. 44)

पुंसामसमर्थनामुपद्रवायात्मनो भवेत्कोपः ।

पिठरं कवथवतिमात्रं निजपाइर्वानिव दहतितराम् ॥ (P. I. 14)

पथःपालं भुजंगानां केवलं विषवर्धनम् ॥

उपदेशो हि मूर्खाणां प्रकोपाय न ज्ञातये ॥ (H. 3)

प्रतिवाचमदत्त केशवः शपमानाय न लेदिभूभुजे ।

अनुहुंकुरंते धनधर्मि न हि गोमायुक्तानि केसरी ॥ (S'i. XVI. 25)

संतानकामाय तथेति कार्यं राजे प्रतिश्रुत्य परस्तिवनी सा ।

दुर्धा पयः पत्रुटे भवीयं पुत्रोपभूदेति तमादिवेश ॥ (R. II. 65)

तस्याः प्रसन्नेदुमुखः प्रसादं गुरुन्पाणां गुरुवे निवेद्य ।

प्रहृष्टचिह्नानुभितं प्रियायै शशांस वाचा पुनरक्तयेष ॥ (R. II. 68)

ततो यथावद्विहिताध्वराय तस्मै स्मयावेशविवजिताय ।

वर्णाधिमाणां गुरुवे स वर्णी विचक्षणः प्रस्तुतमाच्चक्षे ॥ (R. V. 19)

वसन् स तस्यां वसती रथूणां पुराणशोभामधिरोपितायाम् ।

न मैथिलेयः स्पृहयांबभूव भव्रे दिवो नाप्यलकेऽवराय ॥ (R.XVI.42)

तस्यै स्पृहयमाणोऽसौ बहुप्रियमभाषत ।

सानुनीतिश्च सीतायै नाकुर्याध्याप्यसूयत ॥

संकुर्यति मृता कि त्वं दिवृक्षुं मां मृगेक्षणे ।

ईक्षितव्यं परस्त्रीभ्यः स्वधर्मो रक्षसामयम् ॥

रावणाय नमस्कुर्याः स्थात् सीते स्वस्ति ते धृवम् ।

अन्यथा प्रातराशाय कुर्यामि त्वामलं वयम् ॥ (Bk. VIII. 76-8,98)

Wretched man, do you like service in the house of a Chàndala ?

Lady, do not misunderstand me, and do not get angry with me in vain.

I do not long for (स्पृह्) wealth, but immortal glory.

Having promised Lakshmana to accompany him, why do you now tell him that you are unable to do so ?

Being greatly delighted at hearing the account, they communicated (विद् with नि) to him even their very secrets.

Even a sight of these pious men will bring about (कल्प्) my purification ; I shall, therefore, wait upon them for the accomplishment of my desired object.

I told him (स्या with आ) through my brother that I had nothing to do with seeing him.

Old lady, such sad thoughts will only result in greater sorrow; therefore, compose yourself for a time.

The enjoyment of pleasures in this world only leads to disgust.

My subjects bear hatred towards (असूय्) me and plot against (हुह्) my life.

First salute (प्रणम्) your preceptor and then begin to learn your lesson.

A bow to three-eyed God, who reduced Cupid to ashes with the fire of his third eye!

When a man gets a son, he pays off the debt due to his fathers.

You yourself are able to defeat (use अलं) the whole troop of the enemy.

When a man is doomed by fate, even a trifling cause is sufficient (अलं) to bring about his ruin.

I shall send a messenger to the king of Videha, and communicate to him this glad tidings.

LESSON VIII

The Ablative Case

§ 72. The chief sense of the Ablative case is अपादान. That from which separation, whether actual or conceived, takes place is called अपादान, and is put in the Ablative case; as, ग्रामादायति 'he comes from a village'; i.e., that from which the separation takes place is ग्राम. It has thus the sense of 'from' in English.

§ 73. *A noun in the Ablative case frequently denotes

* विभावात्पूर्णेऽस्त्रियाम् । (II. 8. 25)

the cause of an action or phenomenon; and has the sense of, 'on account of', 'for', 'by reason of' &c.; as, सौहृदादपृथग्नश्चया (U. 1) 'not living apart (whose resort was not different) on account of affection.' A noun not of the feminine gender denoting the cause of an action is put in the Instrumental or Ablative; as, जाड्येन जाड्यात् वा बद्धः (S. K.) 'he was caught by reason of his dulness'; बुद्ध्या मुक्तः (S. K.) 'he was set at liberty on account of his skill'; भवत्या गुरो मध्यनुकंपया च प्रीतास्मि ते (R. II. 68) 'I am pleased with thee for thy devotion to (thy) preceptor and compassion on me.'

Obs. Sometimes a feminine noun also is used in the Ablative in this sense; as, नास्ति घटोनुपलब्धेः (S. K.).

(a) The Ablative often serves the purpose of a whole-causative assertion in replying to, or advancing arguments in discussions; as, पर्वतो वह्निमान् धूमात् (Tarka.) 'the mountain has fire (in it), because there is smoke'; नेश्वरो जगतः कारणमुपपद्यते। कुतः वैषम्यनैर्धृष्ट्यप्रसंगात् (S. B.) (A disputant says) 'God cannot be the efficient cause of the world Why? (Because) he is liable to (the two charges of) being partial and cruel.'

§ 74. Words in the comparative degree, or such as have the sense of comparison, are used with the Ablative of that with reference to which the comparison is made; as, सत्यादप्यनृतं श्रेयः (Ve. 3) 'falsehood is better even than truth'; मोहादत्भूकष्टतरः प्रबोधः (R. XIV. 56) 'consciousness became more painful than swoon'; चैत्ररथादनूने वृदावने (R. VI. 50) 'in Vrindavana not inferior to Chaitraratha'; अश्वमेधसहस्रेभ्यः सत्यमेवातिरिच्यते (H. 4) 'truth itself is superior to a thousand horse-sacrifices'; श्राद्धस्य पूर्वहृणादपराहणो विशिष्यते (Manu. III. 278) 'for a S'raddha ceremony afternoon is preferred to forenoon.'

§ 75. *When the sense of an absolutive is suppressed

*स्थलोपे कर्मण्युपसंख्यानं। अधिकरणे च। प्रश्नस्यानयोइच। (Var.)

in a sentence, the object of the absolute is put in the Ablative case; as, प्रासादात्प्रेक्षते (S. K.) = प्रासादमारहय प्रेक्षते 'sees from a palace'; so इवशुराजिज्ञहरेति (S. K.) = इवशुरं वीक्ष्य जिहरेति.

(a) The place where an action is performed is also put in the Ablative under the same circumstances; as, आसनात्प्रेक्षते, i.e., आसने उपविश्य प्रेक्षते 'sees from a seat.'

(b) In questions and answers also the Ablative is used; as, कुतो भवान्-पाटलिपुत्रात् (Mbh.).

§ 76. *Words denoting जुगुप्ता 'abhorrence,' विराम 'cessation,' 'refraining,' and प्रमाद 'swerving,' govern the Ablative case; as, पापाज्जुगुप्तते (Mbh.) 'he shrinks from sin'; वत्सैतस्मादिरय (U. 1) 'desist from this, O child'; स्वाधिकारात्प्रमत्तः (Me. 1) 'swerving from his duty'; similarly प्राणाचातान्निवृत्तिः (Bh. II. 26) 'refraining from injury to life'; धर्मन्मिहयति (Mbh.)

Obs. प्रमद् is usually construed with the Locative in the sense of 'to be careless about'; as, न प्रमाद्यति प्रमदासु विपरिचतः (Manu. II. 213) 'wise men are not careless about their women.'

§ 77. †The teacher from whom something is learnt, the prime cause in the case of जन् 'to be born,' and the 'source' in the case of भू, are put in the Ablative case; as, उपाध्यायाधीते (S. K.) 'learns from the preceptor'; so मया तीर्थदिभिन्नयविद्या शिक्षिता (M. 1) 'I learnt the art of dramatic representation from a teacher'; गोमयादृश्चिको जायते (Mbh.) 'the scorpion is produced from cowdung'; प्राणाद्वायुरजायत (Rigveda X. 90) 'the wind was born from the breath'; हिमवतो गंगा प्रभवति (Mbh.) 'the Ganga has its source in the Himalayas'; लोभात् क्रोधः प्रभवति (H. 1) 'anger proceeds from avarice.'

* जुगुप्ताविरामप्रमादार्थनाम्बुपसंख्यानम् (Var.)

† आर्लयातोपयोगे । जनिकर्तुः प्रकृतिः । भूवः प्रभवः (I. 4. 29, 30-1)

Obs. Verbs meaning 'to be born' are often used with the Locative of the 'source'; as, परदारेषु जायेते द्वी सुती कुड़-गोलकौ (Manu. III. 174); जातोषि दास्यां शूद्रेण (Y. II. 183); शूकनासस्यापि भनोरमायां तनयो जातः (K. 73); सा तस्यामुदपादि (Ku. I.22.)

§ 78. † In the case of words implying 'fear' and 'protection from danger', that from which the fear or danger proceeds is put in the Ablative case; as, न भीतो मरणादस्मि (Mk. 10) 'I am not afraid of death'; कपेरवासिषुर्नादात् (Bk. IX. 11) 'were afraid of the monkey's sound'; तीक्ष्णादुद्विजते (Mu. 3) 'is afraid of (shrinks away from) a severe person'; भीमाददुश्यासनं ब्रातुं (Ve. 3) 'to save Duhs'asana from Bhima'; so लोकापवादादभयं (Bh. II. 62), तृणविदोः परिशक्तिः (R. VIII. 79).

(a) * That from which a person is warded off or prevented is also put in the Ablative; as, पापात्विवारयति (Bh. I. 72) 'wards off from sin.'

§ 79. † In the case of the root जि with परा, that which becomes unbearable is put in the Ablative case; as, अव्यवनात्पराजयते (Mbh.) 'finds study unbearable.'

§ 80. || The point of time or space from which some 'distance in time or space' is measured, is put in the Ablative case. The word denoting the 'distance in space' is put either in the Nominative or Locative, and that denoting 'the distance in time' in the Locative; as, गवीधुमतः साकाश्यं चत्वारि योजनानि चतुर्षु योजनेषु वा (Mbh.) 'S. is four yojanas from G.'; कातिक्या आप्रहायणी मासे (ibid.) 'A. is one

‡ भीत्रार्थोनां भयहेतुः । (I. 4. 25)

* वारणार्थनामीप्सितः । (I. 4. 27.)

† पराजेरसोऽः । (I. 4. 26)

|| यतश्चाध्वकालनिर्माणं तत्र पञ्चमी तद्युक्तादध्वनः प्रथमात्पत्त्वाद्यौ कालात् सप्तमी च अस्तव्या । (Vär.)

month (at the interval of the month) from K.' ; so, समुद्रात्मुरी कोशी or कोशयोः.

§ 81. ¶ Words meaning 'other than' or 'different from', such as अन्य, पर, इतर; आरात् 'near' or 'remote'; अद्वे 'without'; words indicative of the 'directions' used also with reference to the 'time' corresponding to them; words expressive of 'directions' derived from अंच्, for instance प्राक्, प्रत्यक्, and such as end in आ and आहि; all these govern the Ablative case; as कृष्णादन्यो भिन्न इतरो वा (S. K.) 'different from, or other than, Krishna'; आराद्वनात् (S. K.) 'near the forest, or away from it'; विविक्षादृतेऽन्यच्छरणं नास्ति (V. 2) 'there is no resort other than a retired spot'; ग्रामात्पूर्वं उत्तरो वा 'to the east or north of the village'; चैत्रात्पूर्वः फाल्गुनः (S. K.) 'the month of Falguna is prior to (that of) Chaitra'; प्राक् प्रत्यग्वा ग्रामात् (ibid.) 'to the east or west of the village'; दक्षिणा दक्षिणाहि वा ग्रामात् (ibid.) 'to the south, or in the southern direction, of the village'; प्राङ्मनाभिवर्धनात् (Manu II.29) 'before the naval is cut.'

§ 82. The words प्रभृति, आरभ्य, बहिः, अनंतरं, परं, ऊर्ध्वं govern this case; as, शैशवात्प्रभृति पोषितां (U. 1) 'brought up ever since her childhood'; मालत्याः प्रथमावलोकदिवसादारभ्य (Māl. 6) 'from the day of first seeing Mālatī'; निवसन्नावसथे पुराद्वहिः (R. VIII. 14) 'residing in a dwelling out of the town'; पाणिपीडनविवेरनंतरं (Ku. VIII. 1) after the espousing of her hand'; अस्मात्परं (S'. 6) 'after this person'; ऊर्ध्वं घ्रिये मृहूर्तीदि (Bk. XVIII. 36) 'I shall die after a moment.'

Obs. (a) The words प्रभृति and आरभ्य are often found used with adverbs of time in the same sense; as, यतः प्रभृति ततः प्रभृति (S'. 3); अद्यप्रभृति तवास्मि दासः (Ku. V. 86).

(b) The sense of अनंतरं, परं &c. is sometimes understood; as, बहोदृष्टं कालात् (U. 2) 'seen after a long time.'

§ 83. *The words पूर्यक् 'different,' विना and नाना govern,

* अन्यारादितर्तेविक्षब्दाऽन्वृत्तरपवाजाहियुक्ते । (II. 3. 29)

* पूर्यग्वनानाभिस्तृतीयाऽन्यतरस्याम् । (II. 3. 32)

besides this case, the Accusative and Instrumental cases, as, रामाद्रामेण रामं वा विना पृथग् नाना वा (S. K.) 'without or different from Rāma,' नाना नारी निष्फला लोकयात्रा (Vopadeva).

§ 84. The preposition आ in the sense of 'till,' 'as far as,' and 'from' governs the Ablative case; as, आपरितोषाद्विदुषां (S. 1) 'till the satisfaction of the learned'; आमूलाच्छ्रौतु-मिच्छामि (S. 1) 'I wish to hear from the beginning', आकैलासात् (Me. 11) 'as far as the Kailāsa.' Sometimes आ is joined to nouns to form Avyayibhāva compounds; as, आमेखलं संचरतां धनानां (Ku. I. 5) of clouds sweeping as far as the girdle (middle part).'

§85. *When 'concealment' is indicated, the person whose sight one wishes to avoid is put in the Ablative case; as, मातुनिलीयते कृष्णः (S. K.) 'Krishna hides himself from his mother.'

§86. †The preposition प्रति in the sense of 'representative of' or 'in exchange for,' governs the Ablative; as, प्रद्यमः कृष्णात्प्रति (S. K.) 'P. is the representative of K.'; तिलेभ्यः प्रतियच्छति माषान् (S. K.) 'exchanges Māshas for sesamum.'

अनुष्ठितनिदेशोपि सत्क्रियाविशेषादनुप्रयुक्तमिवात्मानं समर्थये। (S. 7)

अलमलमाक्रांदितेन। सूर्योपस्थानात्रप्रतिनिवृत्तं पुरुखवसं मामुपेत्य कथ्यतां
कुतो भवत्याः परित्रातव्या इति । (V. 1)

रामः —एवमेतत् । एते हि हृदयर्ममिदः संसारभावा येभ्यो बीम-
समानाः संव्यज्य सर्वान् कामान्मनीषिणोऽरण्ये दिशास्थन्ति । (U. 1)

नास्ति जीवितादन्यदभिमततरमिह जगति सर्वजंतूनाम् । (K. 35)

*अंतर्घां येनादर्शनमिच्छति । (I. 4. 28)

†प्रतिनिधिप्रतिदाने च यस्मात् । (II. 3. 11.)

नैव जानासि तं देवमैश्वाकं यदेवं वदसि । तद्विष्यतामतिप्रसंगात् ।
(U. 5)

कृतातिथ्यया महाइवेतया परिपृष्टो दिग्विजयादारभ्य किञ्चरमिथुना-
नुसरणप्रसंगेनागमनमात्मनः सर्वमाचचक्षे । (K. 134)

वत्से मालति जन्मनः प्रभूति वल्लभा ते लवंगिका । तत्किमुजिहान-
जीवितां वराकीं नानुकंपसे । (Mal. 10)

चाणक्यः—वृषल वृषल अलमुत्तरोत्तरेण । यद्यस्मत्तो वरीयान्
राक्षसोऽवगम्यते तदिदं शस्त्रं तस्मै दीयताम् । (Mu. 8)

तासां चतुर्दश कुलानि । एकं भगवतः कमलयोनेर्मनसः समुत्पन्नम् ।
अन्यद्वेदेभ्यः संभूतम् । अन्यदग्नेरुद्भूतम् । अन्यत् पवनात्प्रसूतम् । अन्य-
दमृतादुन्मध्यमानादुवित्यतम् । अन्यजज्ञात्मा । अन्यदर्ककिरणेष्यो
निर्गतम् । अन्यत्सौदामिनीतिः प्रवृत्तम् । (K. 136)

मां तावदुद्धर शुचो दयिताप्रवत्त्या
स्वार्थात्सितां गुरुतरा प्रणयिक्त्यैव । (V. 4.)

निशम्य चैनां तपसे कृतोद्यमां सुतां गिरीशप्रतिसक्तमानसाम् ।
उवाचमेना परिभ्य वक्षसा निवारयति महतो मुनिक्रतात् । (Ku. V. 3)

प्र ग्रां संरक्षति नूपः सा वर्धयति पार्थिवम् ।
वर्धनाद्रक्षणं श्रेयस्तदभावे सदप्यसत् । (H. 3)

त्वचं स मेध्यां परिधाय रौंधी—
मशिक्षतास्त्रं पितुरेव मंत्रवत् । (R. III. 31)

अनमरणां समुद्दर्तुस्तस्मात्सिधुरयादिव ।
आत्मा संरक्षितः सुहृ०वृत्तिमाश्रित्य वैतरसीम् ॥ (R. IV. 35)

व्यायतो विषयान्पुसः संगत्येषूपजायते ।
संगात्संजायते क्रामः कामाक्षोधोऽभिज्ञायते ॥

कोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभरंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ (Bg. II. 62-3)

हिमवृद्धियोमयं यत्प्राग्विनशनादपि ।

प्रत्यगेव प्रयागान्च मध्यदेशः प्रकीर्तिः ॥ (Manu. II. 12)

ADDITIONAL SENTENCES FOR EXERCISE.

जन्मकर्मतो मरिनतरपतं जनतो निस्त्रितरलोकहृदयं लोकहृदयेभ्यो
निधृण्णतरसवसं व्यवहारमपुण्यकर्मकापणं पक्षणमपद्यम् । (K. 356)

सा कुमुमघटितशिलीमुखमनोहरान्मदनवापादिव प्रमदवनात्म्रस्तपति
जानकीव. पीतरक्तेरभ्यो इव चंपकाङ्गोकेभ्यो विभेति । (K. 225)

त नृपं वसुरक्षितो नाम अत्रिवृद्धं एकदाऽभाषत । तात अत्रभवति
सर्वात्मसंपदभिजनात्प्रभृत्यन्युनेव लक्ष्यते । बुद्धिश्च निसर्गपट्टवी तवेतरेभ्यः
प्रतिविशिष्यते । (Dk. II. 8)

अहो दुराराध्या राजलक्ष्मीरात्मविद्भिरपि राजभिः—

तीक्ष्णादुद्विजते भूदौ परिवत्रासाक्षं संतिष्ठते

मूर्खान्होऽष्टि न गच्छति प्रणयिताभ्यत्यंतविवृत्स्वपि ।

शूरेभ्योऽप्यधिकं विभेत्युपहस्त्येकांतभीरुनहो

शीलंब्धप्रसरेव वेशयन्ति दुःखोपचर्या भूशम् । (Mu. 3)

सर्वद्वयेषु विद्यं द्रव्यमाहुरनुत्तमम् ।

अहार्यत्वादनर्थत्वादक्षयत्वाच्च सर्वदा ॥ (H. 1)

प्रजानां विनयाधानाद्विषणाद्भरणादपि ।

सं पिता पितरस्तासां केवलं जन्महेतवः ॥ (R. I. 24)

न नवः प्रभुराफलोदयात्स्थिरकर्मा विरराम कर्मणः ।

न च योगविषेनवेतरः स्विरधीरापरमात्मदशनात् ॥

(R. VIII. 22)

रत्नंभंहाहेस्तुतुषुर्न देवा न भेजिरे भीमविषेण श्रीतिम् ।

भूधां विना न प्रथयूर्विशामं न निश्चितार्थाद्विरमंति धीराः ॥

(Bh. II. 80)

धयान्त्वधर्मो विगुणः परंधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं थेषः परंधर्मो भथावहः ॥ (Bg. III. 35)

लोभान्मोहाद्भयान्मन्त्र्यात् कामात्कोधात्तर्थं च ।

अज्ञानाद्वालभावाच्च साक्षयं वितथमूच्छते ॥ (Manu VIII. 118)

वृक्षाद्वृक्षं परिक्रामनरावणाद्विभ्यते भूवाम् ।

ज्ञात्रोत्त्राणमपद्ययंतीमदृश्यो जनकात्मजाम् ॥

तां पराजयमानां स प्रीते रक्ष्यां दक्षाननात् ।

अंतर्दधानां रक्षोभ्यो मलिनां ध्याममूर्धंजाम् ॥ (अपद्यत्)

(Bk. VIII. 70-1)

पूर्वस्मादस्यवद्भाति भावाद्वाशारथं स्तुवन् ।

ऋते क्रीयत्सभायातो मां विश्वासयितुं नु किम् ॥

इतरो रावणादेष राघवानुचरो यदि ।

सफलानि निमित्तानि प्राक् प्रभातात्ततो मम ॥ (Bk. VIII. 105-6)

एतद्वृक्षं भूगुः शास्त्रं श्रावयिष्यत्यशेषतः ।

एतद्वृक्षं भस्तोऽधिजगे सर्वमेषोऽखिलं भूतिः ॥ (Manu I. 39)

एकाखरं परं वृक्षं प्राणायामाः परं तपः ।

साविश्यास्तु परं नास्ति नोनात्सत्यं विशिष्यते ॥ (Manu II. 83)

A house without a house-wife surpasses a forest in dreariness.

Go in the northern direction (उत्तरं) of this tree, and I shall just follow you.

Do not desist from the work you have once promised to perform.

I have walked to this place from the hermitage of Valmiki to learn the Vedas from these ascetics.

He exposed himself to much trouble in saving that girl from danger.

He who wards off his friend's mind from sin and makes him set it on virtue, is called a real friend.

Do you not know that various kinds of miseries result from treading in the foot-steps of the wicked?

This your illness arose (जन्) from your great exertions of yesterday. Is there now any change for the better?

Who else but this powerful king can protect his realm as far as (आ) the regions of the Himalayas?

Before (प्राक्) beginning his studies he places his grammar and dictionary by him.

Five years ago I saw this very charming forest; but now it has undergone a vast change.

Ever since the day on which I happened to see her, my mind has become perturbed, and I do not think even of taking my food, on account of my constantly thinking of her.

I do not approve of the speech you made yesterday after (ऊर्ध्वं or अनंतरं) the excellent oration of the President.

Sitā was dearer to Rāma (*gen.*) than his very life.

Honesty is superior to all other virtues; without it one cannot inspire any one with confidence.

That wretched fowler did not see the little parrot on account of his body being contracted through fear.

Revered Sir, we wished to hear from you the history of this parrot from (आ) the beginning.

Bombay is one hundred and twenty miles from Poona.

LESSON IX

The Locative Case

§ 87. The place *in* or *on* which an action is represented as taking place is called अधिकरण and is put in the Locative

case; as, स्वात्यामोदनं पचति 'cooks food in a cooking utensil'; आसने उपविशति 'sits on a seat.'

(a) The Locative is used to denote the time when an action takes place; as, आषाढस्य प्रथमदिवसे (Me. 2) 'on the first day of Ashādha'; so शैशवेऽस्यस्तविद्यानां योक्ते निषयैषिणाम् (R. I. 8).

§ 88. The Locative has very often the sense of 'towards,' 'about,' 'as to' &c.; as, मणि मा भूरकहणा (Mal. 9) 'be not ruthless towards me'; विषयेषु विनाशधर्मसु निःस्पृहोऽभवत् (R. VIII. 10) 'became free from desire for perishable objects.'

§ 89. *With adjectives in the superlative degree, and in those cases where a distinction is made, as of an individual from his whole class, (generally expressed by 'of,' or 'among' in English), the nouns with respect to which such pre-eminence or distinction is shown, are put in the Genitive or Locative; as, गवां गोषु वा कृष्णा बहुक्षीरा (S. K.) 'among cows the black one gives much milk'; so नृणां नृषु वा हिजः श्रेष्ठः (*ibid.*).

§ 90. †Words expressive of the interval of time or space, are put in the Ablative or Locative; as, अस्मिन्दिने भुक्त्वाऽयं श्यहात् श्यहे वा भोक्ता (S. K.) 'having dined to-day, he will dine again after (the interval of) three days'; इहस्थोऽयं क्रोश-त्कोशे वा लङ्घ्यं विध्येत् (S. K.) 'standing here, he will hit a mark at (the distance of) one *Koss*.'

§ 91. This case is used in lexicons to denote 'in the sense of'; as, बाणो बलिसुते शरे (Amara) ब्राण is used in the sense of 'the son of Bali,' and 'an arrow.'

§ 92. The Locative is sometimes used to denote the object or purpose for which anything is done; as, चर्मजि द्विपिनं हंति दंतयोर्हंति कुंजरम्। केशेषु चर्मरीं हंति सीम्नि पुष्कलको हतः॥

*यतश्च निर्धारणः । (II. 3. 41)

†सप्तमीपञ्चम्यो कारकमध्ये । (II. 3. 7)

(Mbh.) 'man kills the tiger for skin, the elephant for tusks, the Chamar for hair, and the musk-deer for musk.'

§ 93. Words meaning 'to act,' 'to behave,' 'to deal with,' are construed with the Locative; as, आर्योऽस्मिन्विनयेन वर्तता (U. 6.) 'let your honour act modestly towards this person'; कथं कार्यविनिभयेन व्यवहरति मध्यनातमः (M. 1) 'Oh! does the fool deal with me by an exchange of duties'? कुरु प्रियसखीवृत्ति सपलीजने (S'. 4.) 'act the part of a dear friend towards the rival wives.'

§ 94. Words signifying 'love,' 'attachment,' 'respect,' such as, स्निह्, अभिलष्, अनुरंज्, &c., govern the Locative of the person or thing for whom or which the 'love' &c., is shown; as, कि नु खलु बालेऽस्मिन् स्निहधति मे भनः (S'. 7) 'why, indeed, does my mind love this child'? न तापसकन्यकायां शकुंतलायां यमाभिलाषः (S'. 2) 'I cherish no love for S'akuntala, the daughter of the sage'; स्वयोधिति रतिः (Bh. II. 62) 'attachment to one's own wife'; दंडनीत्यां नात्यादृतोऽभृत् (Dk. II. 8) 'had no great regard for politics'; देवे चंद्रगुरुते दृढ-मनुरक्ताः प्रकृतयः (Mu. 1) 'the subjects are firmly attached (devotedly loyal) to His Majesty Chandragupta'; अस्ति मे सोदरस्त्वेहोऽप्यतेषु (S'. 11) 'I have also a sisterly affection for them.'

Obs. Derivatives from अनुरंज् are occasionally used with the Accusative; as, एषा भवत्तमनुरक्ता (S'. 6); अपि वृष्टलमनुरक्ताः प्रकृतयः (Mu. 1). In such cases अनु must be taken separately, and understood as a कर्मप्रवचनीय governing the Accusative case. See § 37.

§ 95. When a word indicating 'cause' is used, the 'effect' is often put in the Locative; as, दैवमेव हि नृणां दृढी शये कारणं (Bh. II. 84) 'fate alone is the cause of the decline and prosperity (rise and fall) of men.'

§ 96. The root युज् and its derivatives govern the Locative of the thing in the sense of 'to' in English; as, असाधुदर्शी तत्रभवान् कारयो य इमामाश्रमधर्मे निषुक्ते (S'. 1) "the

revered Kas'yapa is not prudent as he appoints her to the duties of the hermitage.'

(a) With words expressive of 'fitness,' 'suitableness' &c., the nouns regarding which the fitness is expressed are put in the Locative case ; as, युक्तरूपमिदं त्वयि (S'. 2) 'this is fit for thee'; त्रैलोक्यस्यापि प्रभुत्वं तस्मन्युज्यते (H. 3) 'the sovereignty of even the three worlds suits him'; अथवोपपत्न्येतदृषिकल्पेऽस्मिन्नराजनि (S'. 2) 'or this is quite proper for this sage-like king'; ते गुणः परस्मिन् ब्रह्मण्युपचारंते (S'. B.190) 'those attributes suit the Supreme Brahma.'

Obs. The Genitive is not infrequently used in the same sense ; as, उपपन्नमिदं विशेषणं वायोः (V. 2) 'this epithet suits the wind.'

§ 97. The Locative, strictly speaking, implies *place*, but in several cases it is used with the object or *recipient* to which anything is entrusted or imparted ; as, शुकनासनामिन्नं चन्द्रिणं राज्यभारमारोप्य यौवनसुखमनुबभूव (K. 57) having entrusted the responsibilities of the kingdom to his minister S'ukanasa (he) enjoyed the pleasures of youth'; वितरति गुरुः प्राज्ञे विद्यां यथैव तथा जडे (U. 2) 'a preceptor imparts instruction to a clever person in the same way as he does to a dull-headed one'; so योग्यसचिवे न्यस्तः सपस्तो भरः (Ratn. 1).

Note.—तु with वि is used with the Dative also ; as, महर्यं तं व्यतरन् (Dk. I. 1) 'gave him over to me'; so, मारीचस्ते दर्शनं वितरति (S'. 7).

(a) Roots implying 'to seize' or 'strike,' often govern the Locative of that which is caught hold of or struck ; as, आतंत्राणाय वः शस्त्रं न प्रहृत्मनागसि (S'. 1) 'your weapon is for protecting the distressed, and not for striking the innocent'; केशेषु गृहीत्वा 'seizing by the hair.'

§ 98. Words like शिष्ट्, मुच्, अस्, having the sense of 'throwing' or 'darting,' govern the Locative of that against which anything is thrown ; as, मृगेषु शरान्मुक्षोः (R. IX. 58)

' of him who wished to throw arrows at the deer'; न बाणः सन्निपात्योऽस्मिन्मृगशरीरे (S'. 1) 'an arrow should not be discharged at this body of the deer.'

(a) Words implying 'belief,' 'confidence,' generally govern the Locative of that in which belief is placed; as, युसि विश्वसिति कुत्र कुमारी (N. V. 100) 'when does a virgin ever believe in man'?

Obs. अद्वा governs the Accusative; as, कः अद्वास्यति भूतार्थं (Mk. 3) 'who will believe the real state (of things)'?

§ 99. *Words like अधीतेन् 'who has learnt,' गृहीतिन् 'who has comprehended,' govern the Locative of that which forms their object; and साधु and असाधु, of that towards whom the goodness or otherwise is shown; as, अधीती चतुर्ज्ञाम्नायेषु (Dk. II. 5) 'versed in the four Vedas'; गृहीती पट्टस्वंगेषु (*ibid.*) 'who has mastered the six *angas*'; मातरि साधुरसाधुर्वा (S. K.) 'well-behaved or ill-behaved towards his mother.'

§ 100. Words like व्याप्त, आसक्त, व्यग्र, तत्पर, having the sense of 'engaged in,' 'intent on,' and कुशल, निपुण, शौड, पटु, प्रवीण, पंडित, meaning 'skilful,' and धूर्त and कितव 'a rogue,' are used with the Locative; as, गृहकर्मणि व्यापृता व्यग्रा वा (P. II.) 'engaged in her house-hold duties'; रामोक्ष-चूते निपुणः प्रवीणः (S. K.) 'Rāma is skilful in playing at dice.'

(a) †The words प्रसित and उत्सुक meaning 'greatly desirous of,' 'longing for,' govern the Locative or Instrumental; as, निद्रायां निद्रया वा उत्सुकः (S. K.) 'longing for sleep'; so यनो नियोगक्रिययोत्सुकं मे. (R. V. 11.)

Note.—राध् with अप in the sense of 'to offend' generally governs the Locative in the sense of the Accusative, and sometimes the Genitive; as, कस्मिन्पि पूजाहेऽपराद्वा शकुन्तला (S'. 4) 'S'akuntala has offended (erred with respect to)

*कर्तस्येन्विषयस्य कर्मण्युपसंख्यानम् । साध्वसाधुप्रयोगे च (Var.)

†प्रसितोत्सुकाभ्यां तृतीया च । (II. 3. 44)

some one deserving respect' ; so अपराद्वोऽस्मि तत्रभवतः कष्टस्थ (S'. 7).

प्रथितयशस्त्रां भासकविसौमिल्लकविमिश्रादीनां प्रबंधानतिक्रम्य वर्तमान-
कवे: कालिदासस्य क्रियायां कथं परिषदो बहुमानः । (M. 1)

यः पीरवेण राजा धर्माधिकारे नियुक्तः सौऽहमविघ्नक्रियोषलंभाय
धर्मारण्यमिदमायातः । (S'. 1)

दृढं त्वयि बद्धमावोर्वशी । न सेतोगतमनुरागं दिथिलयति । (V. 2)

एष देवो रघुपतिस्तिष्ठति । स च स्त्रिहत्यावयोरुक्तंठते च युष्म-
त्सन्निकर्षस्य । (U. 6)

दुर्जनत्वं च भवतो वाक्यादेव विज्ञातं यदनयोर्भूपालयोर्विग्रहे भवद्वच-
नमेव निदानम् । (H. 3)

एष धृष्टद्युम्नेन द्रोणः केशोष्वाकृष्यासिपत्रेण व्यापाद्यते । (Ve. 3)

न जानामि केनापि कारणेनापहस्तितस्कलसखीजनं त्वयि विश्वसिति
मे हृदयम् । (K. 233)

उपकारिषु यः साधु साधुत्वे तस्य को गुणः ।

अपकारिषु यः साधुः स साधुः सद्भिरुच्यते ॥ (H. 2)

न मातरि न दारेषु न सोदर्ये न चालनि ।

विश्वासस्तादशः पुंसां यावन्मित्रे स्वभावजे ॥ (H. 1)

क्षमा शत्रौ च मित्रे च यतीनामेव भूषणम् ।

अपराधिषु सत्वेषु नृपाणां सैव दूषणम् ॥ (H. 2)

वाङ्गा सञ्जनसंगमे गुणिगणे प्रातिर्गुरौ नम्रता

विद्यायां व्यस्तनं स्वयंषिति रतिलोकापवादाद्भयम् ।

यक्तिः शूलिनि शवितरात्मदमने संसर्गमुक्तिः खले-

च्छेते येषु वसंति निर्मलगुणास्तेभ्यो नरेभ्यो नमः (Bh. II. 62)

संतानार्थ्य विधये स्वभुजादवतारिता ।
 तेन धूर्जगतो गुर्वा सचिवेषु निचिक्षिपे ॥ (R. I. 34)
 मृतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।
 बुद्धिमत्सु नरः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥ (Manu I. 96)

ADDITIONAL SENTENCES FOR EXERCISE

अवैमि ते सारमतः सलु त्वा कार्ये गुरुस्यात्मसमं नियोक्ये ।
 अ्याविश्यते भूधरतामवेक्ष्य कृष्णेन देहोद्धृत्याय शोषः ॥ (Ku. III. 13)
 अशुद्धप्रकृती राति जनसा नानुरज्यते । (P. I. 11)
 जनसानां रथूणां च यद्यूत्स्नां गोत्रमंगलम् ।
 तस्मिन्नकरणे पापे वृथा वः करणा भव्य ॥ (U. 6)
 निर्गुणेष्वपि सत्त्वेषु दयां कुर्वति साधवः
 न हि संहृते ज्योत्स्नां चंद्रव्यांडालवेशमनि ॥ (H. 1)
 इत्युक्तवत्वं जनकात्मजायां नितान्तरूप्ताभिनिवेशमीक्षाम् ।
 न कदम्बन भ्रातृषु तेषु शक्तो निषेद्धुमासीदनुमोक्षितुं वा ॥
 (R. XIV. 48)

परकर्मायहः सोऽभुव्यतः स्वेषु कर्मसु ।
 आवृणोदात्मनो रंघरं रंघ्रेषु प्रहरन् रिप्त० ॥ (R. XVII. 61)
 भगवति कमलालये भृशमगुणमाति ।
 आनंदहेतुमयि देवमपास्य नंव
 रक्ताति किं कथय वैरिण मौयंपुत्रे (Mu. 2)
 साभात्रिवाभुपगतामपहाय पूर्वं
 चिक्रार्पिता मुहुरिधां वहु मन्यमानः ।
 खोतोवहां पद्मि निकामजलामीत्य
 जातः सखे प्रणयवान्मृगतृष्णिकायाम् ॥ (S'. 6)
 पोतो दुस्तरवारिराशितरणे दीपोऽधकारागमे
 निवति व्यजनं मदांधकरिणां वर्षोपशांत्यं शृणिः ।

इत्यं तद्भूवि नास्ति यस्य विधिना नोपार्थिता कृता
 मन्ये दुर्जनचित्तवृत्तिहरणे धातापि भग्नोद्धमः ॥ (H. 2)
 चिरेणानुगृणं प्रोक्ता प्रतिपत्तिपराङ्मुखी ।
 न मासे प्रतिपत्तासे मां चेन्मर्तासि मैथिलि ॥ (Bk. VIII. 95)
 एतस्मान्मां कुशलिनमभिज्ञानदानाद्विदित्वा
 मा कौलीनादसितनयने मध्यविश्वासिनी भूः । (Me. 115)
 एवमाप्तवचनात्स धौहं काकपक्षकधरेऽपि राघवे ।

अदृष्टे त्रिदशगोपमात्रके दाहृशक्तिभित्र कृष्णबत्संनि ॥ (R. XL. 42)

The subjects of this king are all attached (रंज with अन्) to him.

He who shows pity towards helpless men, and he who performs sacrifices to gods, are considered equal in merit.

My husband does not love (स्निह्) me, does not believe in what I tell him, and appoints me to unworthy acts; will you, my friend, tell me what I should do under these circumstances ?

A sage becomes regardless (निःस्पृह्) of the pleasure or pain of this worldly life.

Have no anxiety whatever as to the education of this boy.

He entrusted the burden of his family to his eldest son, and bidding farewell to all his friends and relations, betook himself to a forest residence.

He was seized by the hair and pulled down; and then all the spectators threw (क्षिप् or मुच्) stones at him.

The absent-minded woman did not cast even a look at what was taking place near her.

This news has all got abroad. Has it not reached your ears that the king has fixed his love on Sàgarikà ?

Kaikeyî was the prime cause of the banishment of Ràma for fourteen years.

He always spends his time in gambling with men expert in that art.

This is the tallest tree of all in this garden.

Of all persons, he who is intent on doing good to others is most to be praised.

Among Indian poets Kālidāsa and Bhavabhūti are the most renowned.

Rākshasa will not leave his family with men not equal to him in dignity.

LESSON X

The Genitive Case

§ 101. The Genitive case, as observed in Lesson III, is not a Kāraka case, and, strictly speaking, expresses the relation of one noun to another in a sentence. In the rules given in this Lesson the Genitive has one principal sense, i.e., सम्बन्ध, and even in those cases where verbs are used with the Genitive, it is to be considered as having the sense of *relation* only. But in several instances this case is used by loose, and not unfrequently even classical authors, to express relations pertaining to other cases; as, तं च असृजदभरतस्य (U. 4) ‘sent it to Bharat’ (भरतस्य being put for भरताय); जयसेनायास्तावत्संवेद्य गच्छ (M. 4) for जयसेनायै &c.; स्त्रीणां विश्वासो नैव कर्तव्यः (H. 1) for स्त्रीषु &c.. Such constructions should be considered as deviations from the usual practice, and should not be imitated.

§ 102. Generally speaking, the Genitive case denotes the dependence of a substantive or pronoun upon another word, which is usually a substantive or adjective, but sometimes a verb.

(a) It is thus used to represent ‘of’ in English; but in several cases compounds are used instead of the Genitive; as, दशरथस्य पुत्रः or दशरथपुत्रः ‘the son of Das’aratha.

Obs. Mark that all the relations expressed by ‘of’ in English cannot be expressed by the Genitive in Sanskrit, e.g., the *adjective* meaning and the *apposition* meaning; as, ‘a pot of gold’ is generally translated by a compound हैम्पात्रं, or by a derivative हैमं पात्रं, but not by हैमः पात्रः; ‘a pot of clay’ मृदभांडं or मृण्यं भांडं; ‘a pearl of great price’ महार्थं मुक्ताफलं; ‘a man of strength’ सबलो नरः, not बलस्य नरः. Similarly ‘in the month of Vais'akha’ वैशाखे मासे, or वैशाखःसे, but not वैशाखस्य मासे; ‘the town of Bombay मुंबापुरी or मुंबा नामं पुरी.

So in Latin: ‘a man of talent’ is ‘*Homo ingeniosus*’ (*धीमान्नरः*), not ‘*homo ingenii*'; but ‘a man of great talent’ is, unlike Sanskrit, ‘*homo magni ingenii*.’

§ 103. The Genitive denotes the *possessor*, or the person or thing whereto anything belongs, that which belongs, or is possessed, being put in the Nominative case; as, अस्य नास्ति स्वयं प्रजा (P. I.) ‘he who himself possesses or has no talent’: इमे नो गृहाः (Mk. I) ‘this is our house’; ‘to err belongs to men’ स्वलनं मनुष्याणां धर्षः.

Obs. This sense is often expressed by derivatives; as, वैतृकं रिक्षं ‘property belonging to ancestors’; so अस्मीदर्थं गृहं &c.

§ 104. The Genitive is used with substantives and words used substantively, to denote the whole of which a part is taken and it is then called ‘*partitive genitive*’; as, जलस्य बिदुः ‘a drop of water’; अयतं शरदां यथौ (R. X. 1) ‘a lakh of years passed’; so गवां शतसहस्राणि ‘thousands of cows.’

So in Latin: ‘*Mille hominum valentium*,’ ‘a thousand of strong men.’

(a) The Partitive Genitive is also found used with ordinals and pronouns or adjectives implying a number; as, त्वमेव कल्याणि तयोस्तृतीया (R. VI. 39) ‘blessed girl, you alone are their third’; गृह्यतामन्त्योरन्यतरा (M. 5) ‘let one of the

two be accepted'; तासामन्यतमा (Mal. 1) 'one of those (girls).'

Compare Latin ' *primi juvenum*', and ' *consulum alter*'.

(b) The Partitive Genitive is likewise used with superlatives and words having the force of superlatives; as, द्विजानां ब्राह्मणः श्रेष्ठः; धौरेयः साहसिकानामग्रणीविदग्धानां (K. 5) 'the foremost among the bold, and among the clever.'

Obs. This use of the Genitive is already considered in § 89.

So in Latin : ' *Meximi principum*' 'greatest of princes'; ' *oratorum praestantissimi*' 'the most eminent of orators.'

(c) Sometimes मध्ये is used with the Genitive in the sense of ' of' or ' among' as, एतेषां मध्ये केचिदरेः कोषदंडाभ्यामर्थिनः (Mu. 5) 'of these some are desirous of the treasure and army of the enemy.'

§ 105. When a certain period is represented to have elapsed after the occurrence of an action, the word expressing the occurrence is put in the Genitive case; as, अच्छ दशमो मासस्तातस्योपरतस्य (Mu. 6) 'it is to-day ten months since the death of my father'; कतिपये संवत्सरास्तस्य तपस्तथमानस्य (U. 4) 'several years have elapsed since he began to practise penance.'

§ 106. Words having the sense of ' dear to' or the reverse, are used with this case; as, प्रकृत्यैव प्रिया सीता रामस्यासीत् (U. 6) 'Sità was by her very nature dear to Ràma'; कायः कस्य न वल्लभः (P. I) 'to whom is the body not dear'?

(a) This case also occurs in the construction of words signifying 'difference', such as, विशेषः अंतरः; as, एतावानेव युज्यतः शतकतोश्च विशेषः (S. 7) 'this is the only difference between the long-lived one (you) and Indra'; अत्र भवतो भग च समुद्रपत्वलयोरिक्तातरं (M. 1) 'there is as much difference between this worthy person and myself as between the sea and a puddle.'

§ 107. *In the case of potential passive participles, the agent of the action is put in the Genitive or Instrumental case ; as, नास्ति वसाध्यं नाम मनोभुवः (K. 157) ‘ indeed there is nothing that cannot be accomplished by the mind-born (Cupid) ’ ; so न वयमनुग्रहह्याः प्रायो देवतानां (K. 61) ; न वंचनीयाः प्रभवोनुजीविभिः (Ki. I. 4) ; राक्षसेन्द्रस्य सरक्षयं मया लब्धमिव वन् (Bk. VIII. 129) ‘ this forest fit to be preserved by the lord of the demons must be cut down by me.’

§ 108. † With words meaning ‘ cause ’, ‘ sake ’, ‘ reason ’ the Genitive is used ; as, अत्पस्य हेतोर्बहु हातुमिच्छन् (R. II. 47) ‘ wishing to give up (lose) much for the sake of little ’ ; विस्मृतं कस्य हेतोः (Mu. 1) ‘ for what reason is it forgotten ’ ?

Obs. Patañjali says that the words meaning ‘ cause ’, ‘ reason ’ such as, निमित्त, कारण, हेतु, may be used in this sense in *any* case in agreement with pronouns. But this is not universally supported by the usage of classical authors. केन निमित्तेन-कारणेन-हेतुना, and कस्मान्निमित्तात्-कारणात्-हेतोः, are the usual constructions in this sense. We do not say को हेतुः वससि or कं हेतुं वससि in the same sense, nor even कस्मै हेतवे वससि, which means ‘ for what object (purpose) in view do you dwell ’ ? किनिमित्तं-प्रयोजनं-कारणं-अर्थं is, however, not uncommon. Patañjali’s rule must, therefore, be understood in a restricted sense.

§ 109. ¶With nouns, derived from roots by *Krit* affixes such as, ति, त्, अ, अन, &c. the Genitive is used in the sense of the *agent* and *object* of the action denoted by the nouns ; in other words, the Genitive in Sanskrit is both *subjective* and *objective* ; as, क्रियामिमां कालिदासस्य (V. 1) ‘ this composition of Kālidās ’ ; भर्तुः प्रणाशात् (R. XIV. 1) ‘ on account of the death of their lord ’ ; शास्त्राणां परिच्यः (K. 18) ‘ the knowledge of S’astras ’ ; आहर्ता कृतूनां (K. 5) ‘ the performer

*कृत्यनां कर्तरि वा । (II. 3. 71)

†षष्ठी हेतुप्रयोगे । (II. 3. 26)

¶कर्तुकर्मणोः कृति । (II. 3. 65)

of sacrifices'; दुःखायेदानीं रामस्य सुहृदां दर्शनं (U. 3) 'Rāma's seeing his friends now only contributes to (produce) sorrow.'

Obs. In the case of verbs governing two objects, the secondary object is put in the Genitive or Accusative; as, नेता अश्वस्य सृष्टिं सृजन्स्य वा (Mbh.) 'the taker of the horse to Srughna.' This construction, however, is very rare; the Genitive is more generally used with both objects (principal and secondary); गवां द्रुग्रस्य दोहनं, सागरस्य अमृतस्य मंथनं, where the first genitive has the sense of the ablative.

§ 110. *When the *agent* and *object* of the action denoted by the nouns formed by *krit* affixes, are both used in a sentence, the *object* is put in the Genitive case, and not the agent; as, आच्यं गवां दोहोजोपेन (S. K.) 'the milking of cows without a cowherd is a wonder.'

(a) †When the agent and object are both used, the *agent* is put in the Instrumental or Genitive case, when as some say, the *Krit* terminations are of the feminine gender or as others say, when the terminations are of any gender; as, विचित्रा जगतः कृतिहर्षेर्द्धरिणा वा (S. K.) 'the creation of the world by Hari is wonderful'; शब्दानामनुशासनमाचार्येण वाचार्यस्य वा (S. K.); so शोभना खलु पाणिनेः (or पाणिनिना) सूत्रस्य कृतिः (Mbh.).

§ 111. ‡The words आयुष्यं, मद्रं, भद्रं, कुशलं, सुखं, अर्थः, and हितं govern the Dative or Genitive case, when a blessing is intended; as, कृष्णस्य-कृष्णाय कुशलं, हितं, भद्रं भूयात् (S. K.) 'may happiness or good luck attend Krishna.'

§ 112. ¶ Words ending in तस् showing direction, and other words such as, उपरि, बधः, पुरः, पश्चात्, अपे, पुरस्तात् &c.

*उभयप्राप्तौ कर्मणि । (II. 3. 66)

† शेषे विभाषा । स्त्रीप्रत्यय इत्येके । केचिदविशेषेण विभाषानिष्ठता (Var.)

‡ चतुर्थीं चाशिष्यायुष्यमध्यभृत्यकुशलसुखार्थंहितैः । (II. 3. 73.)

||षष्ठ्यतसर्वप्रत्ययेन । (II. 3. 30)

having the same meaning as those ending in तस्, govern the Genitive of that with reference to which the direction is shown; as, ग्रामस्य दक्षिणतः-उत्तरतः (S. K.) 'to the south or north of the village'; गतमुपरि धनानां (S'. 7) 'going above the clouds'; तरुणमध्यः (S'. 1) 'under the trees'; तिष्ठन् भाति पितुः पुरो भूवि यथा (Nág. 1) 'as one shines standing on the ground before his father'; यः पुरस्तावतीनां (M. 1) 'who is foremost among (is at the head of) ascetics.'

Obs. उपरि is often joined in a compound; as, प्रत्यारोप्य रथोपरि राजपुत्रं (U. 5); चाणक्योपरि प्रद्वेषपक्षपातः (Mu. 3).

(a) *Words expressive of 'direction' ending in एन such as, दक्षिणेन, उत्तरेण &c., govern the Genitive or Accusative of the place with respect to which the direction is shown; as, दक्षिणेन तु स्वेतस्य निषधस्योत्तरेण तु (Mb. VI. 8. 2) 'to the south of S'veta and to the north of Nishadha'; दक्षिणेन वृक्षावाटिकां (S'. 1) 'to the south of the grove of trees'; धनपतिगृहाननुत्तरेण (Me. 78) 'to the north of the house of Kubera.'

(b) †Words having the sense of दूर 'distant,' and अतिक 'near' govern either the Genitive or Ablative; as, ग्रामात् ग्रामस्य वा वनं दूरं-निकटं-समीपं &c (S. K.) 'the forest is distant from or near the village.'

Obs. The Genitive, however, is more generally used; as, वस्याश्वमपदस्य नातिदूरे (K. 22); अतः समीपे परिणेतुरिष्यते (S'. 5); प्रयामि तस्याः सकारां (K. 158) &c.

§113. ‡Verbs implying 'to be master of,' 'to rule,' like ईश्, भू with प्र, दद्य 'to pity,' 'to have compassion on,' and words implying 'remembering' (with regret), 'to think of,' like स्मृ, इ with अष्टि, govern the object of these actions in the Genitive case; as, ननु प्रभवत्यायैः शिवजनस्य (M. 1) 'why, your honour has mastery over your pupil, प्रभवति

*एत्या द्वितीया । (II. 3. 31)

†दूरांतिकायैः अष्टपन्थतरस्याम् (II. 3. 34)

‡अष्टीगर्वदयेशां कर्मणि (II. 3. 52)

निजस्य कन्यकाजनस्य महाराजः (Mal. 4) यदि प्रभविष्यामि आत्मनः (S'.1); नायं गात्राणामीष्टे (K. 312) 'he cannot rule (control) his limbs'; रामस्य दयमानोऽसावध्येति तत्र लक्ष्मणः (Bk. VIII. 119) 'Lakshmana taking pity on Rāma, remembers (thinks of) you'; स्मर्तुं दिशाति न दिवः सुरसुन्दरीभ्यः (Ki. V. 28) 'do not persuade the heavenly nymphs to think of heaven'; so अस्मार्बज्जलनिधिमथनस्य शौरिः (S'i. VIII. 64).

So in Latin : ' *animus meminit præteriorum*' ; ' *o virgo miserereremi*.'

Obs. (a) स्मृ with प्र in the sense of ' to be able ' is used with the infinitive (see the Lesson XVI), and in the sense of ' to be sufficient for ' governs the Dative ; see § 67 (a).

(b), स्मृ in ordinary sense of ' remembering ' is used with the Accusative ; as, स्मरसि तान्यहानि स्मरसि गोदावरीं वा (U. 1). In this case the 'object' is intended to be used (यदा कर्म विवक्षितं भवति तदा षष्ठी न भवति—Mbh.)

(c) Adjectives signifying ' conscious ' or ' knowing,' ' mindful,' and their opposites, govern the Genitive of the object ; as, अनभिज्ञो गुणानां यः स भूत्यैर्नानुगम्यते (P. I. 1) ' he who is not mindful of merits (does appreciate merits) is not followed by his servants'; so अनभ्यन्तरे आवां मदनगतस्य वृत्तांतस्य (S'. 8). The Locative also is sometimes used ; as, यदि त्वमीदृशः कथायामभिज्ञः (U. 4), तत्राप्यभिज्ञो जनः (U. 5).

§ 114. *Words showing ' so many times,' or the numeral adverbs of frequency, such as, द्वि:, त्रि�:, अष्टकृत्वः, शतकृत्वः govern the Genitive of the time in the sense of the Locative ; as, द्विरह्नो भोजनं (S. K.) ' taking meals twice (in) a day'; शतकृत्वस्तवैकस्याः स्मरत्यह्नो रघूतमः (Bk. VIII. 122) ' the best of the Raghus thinks of you alone a hundred times a day.'

§ 115. †Past participles ending in त are used with the

*कृत्वोपर्यप्रयोगे कालेऽधिकरणे । (II. 3. 64)

†कृतस्य च वर्तमाने (II. 3. 67)

Genitive, when they are used in the sense of the present tense; as, अहमेव मतो महोपतेः (R. VIII. 8) 'I alone am regarded by the king'; विदितं तप्यमानं च तेन मे भुवनवद् (R. X. 39) 'I know that the three worlds are being tormented by him'; राजा पूजितः (S. K.) 'is honoured by kings.'

(a) But when *past* time is meant to be indicated, the Instrumental alone is used; as, न खलु विदितास्ते चाणक्यहृतकेन (Mu. 2) 'were they not discovered by the wretched Chānakya'?

(b) When used as *abstract neuter nouns*, past participles are, of course, used with the Genitive; as, मयूरस्य नृत्यं (Mbh.) 'the dancing of a peacock'; कोकिलस्य व्याहृतं, नटस्य भ्रुवतं, भाव्रस्य हसितं (*ibid.*).

§ 116. कृते 'for,' 'for the sake of' and समक्षं 'in the presence of' govern the Genitive; as, अमीषां प्राणानां कृते (Bh. III. 36) 'for this life'; राज्ञः समक्षमेव (M. 1) 'in the presence of the king himself.'

Obs. कृते is often compounded with another word; as, काव्यमर्थकृते (Kav. 1).

§ 117. *Words having the sense of 'equal to,' 'like,' such as, तुल्य, सदृश, सम्य, संकाश &c., govern the Genitive or Instrumental of that with which any object is compared; as, कृष्णस्य तुल्यः —सदृशः &c. (S. K.). For the Instrumental see § 52 (b).

Obs. Pāṇini says that the words तुला and उपमा cannot be used with the Instrumental. But this is against good usage; as, तुलां यदारोहति दंतवाससा (Ku. V. 34); नभसा तुला समाहरोह (R. VIII. 15); स्फुटोपमं भूतिसितेन शंभुना (S'i. I. 4). Mallinātha tries to reconcile these instances with Pāṇini's sūtra; but the defence is evidently lame.

(a) Adjectives implying 'worthy of', 'proper', befit-

*तुल्यार्थतुलोपमाभ्यां तृतीयान्यतरस्याम् (II. 3. 72).

ting', are usually construed with the Genitive; as, सखे पुंडरीक नैतदनुरूपं भवतः (K. 146) 'friend Pundarika, this is not worthy of you'; सदृशमेवैतत्त्वेहस्यानवलेपस्य (S'. 6) 'this indeed befits the prideless love.' See also § 96 (a).

§118. Nouns ending in त् are used with the Accusative instead of the Genitive, when 'habit' or 'disposition' is intended to be expressed; as, पितरमारावयिता भव (V. 5) 'always keep thy father pleased'; संभावयिता बृधान् न्यग्भावयिता शश्रून् (Dk. II. 8) 'whose habitual disposition is to respect the wise and to humble his foes'; but जगतो निर्माता, घटस्य कर्ता &c.

(a) क with अनु 'to imitate', 'resemble', is often found used with the Genitive or Accusative of the object; as, ततोऽनुकुर्वत्स्याः स्मितस्य (Ku. I. 44) 'then it might imitate (resemble) her smile'; श्यामतया भगवतो हरेस्वानुकुर्वती (K. 10) 'as if resembling the god Hari in point of sableness'; सर्वाभिरन्याभिः कलाभिरनुचकार तं वैषंपायनः (K. 76) 'V. imitated him in all other arts'; so शैलाधिपस्यानुचकार लक्ष्मी (Bk. II. 8).

§ 119. *The roots व्यवह् and पण् (I A') in the sense of 'dealing in transactions', 'staking in gambling', govern the Genitive of the object; as, शतस्य व्यवहरण-पणने (S. K.) 'dealing in hundred' or 'staking hundred'; so प्राणानाम-पणिष्टासौ (Bk. VIII. 121). But the Accusative is more generally used; as, पणस्व कृष्णां पांचालीं (Mb. II. 65. 32).

(a) दिव् when it has the same sense, is similarly used; as, शतस्य दीव्यति (S. K.); but when it is preceded by a preposition, the Accusative or Genitive may be used; as, शतस्य शतं वा प्रतिदीव्यति (S. K.).

तस्याः पंडितकौशिक्या सहितायाः समक्षमेव न्यायो व्यवहारः ।

(M. 1)

*व्यवहृपणोः समर्थयोः । दिवत्तदर्थेस्य । विभाषोपसर्गे । (II. 3. 57-9)

स्वापदानुसरणैमेम गात्राणामनीशोस्मि संवृत्तः (S'. 2)

कथं मामेकाकेनौ त्यक्त्वार्थयुत्रो गतः । भवतु कोषिष्यामि यदि तं
प्रेक्षमाणात्मनः प्रभविष्यामि । (U. 1)

र्याये भागीरथीप्रसादाद्वन्देवतानामप्यदृश्यासि संवृत्ता । (U. 3)

हा देवि स्मरसि वा तस्य प्रदेशस्य तत्समयविश्रांभातिशयप्रसंग-
साक्षिणः (U.

एवमवस्थिते यदत्रावसरप्राप्तमीदृशस्य चानुरागस्य सदृशमस्मदागम-
नस्य चानुरूपमात्मनो वा समुचितं तत्र प्रभवति देवीत्यभिधाय मन्मुखा-
सक्तदृष्टिः कपिंजलस्तृष्णीमासीत् । (K. 158)

धिङ् यां दुष्कृतकारिणीं यस्याः कृते तवेयमीदृशी दशा वर्तते ।
(K. 167)

हा दयित माधव परलोकगतोऽपि स्मर्तव्यो युष्माभिरयं जनः । न
खलु स उपरतो यत्य वल्लभो जनः स्मरति । (MaL. 5)

कापि महती वेला वर्तते तवादृष्टस्य । तदनया सहैवागच्छ ।

(K. 241)

अहं हि संमतो राज्ञो य एवं मन्यते कुर्वीः ।

बलीवर्दः स विज्ञेयो विषाणपरिवर्जितः ॥ (P. L. 10)

शरीरस्य गुणानां च दूरमत्यन्तमंतरम् ।

शरीरं क्षणविवृंसि कल्पान्तस्थायिनो गुणाः ॥ (H. 1)

अर्थनामीशिषे त्वं वयमपि च गिरामीश्महे यावदर्थम् ।

(Bh. III. 30)

समरशिरसि चंचत्पंचचूडश्चमूना-

मुपरि शरतुषारं कोऽप्ययं वीरपोतः (किरति) । (U. 5)

ADDITIONAL SENTENCES FOR EXERCISE

स राजा मनसी धर्मेण कोपे यमेन प्रतापे वहिनना भुखे शशिना प्रक्षायाः
सुरगुरुणा तेजसि सवित्रा च वसता सर्वदेवमयस्य प्रकटितविद्वरूपाकृतेरनुकरोति
भगवतो नारायणस्य । (K. 6)

नियतमिह सर्वात्मना कृतावस्थितिना भगवता परिभूतकलिकालविल-
सितेन धर्मेण न स्मर्यते कृतयुगस्य । (K. 44)

उदेति पूर्वं कुसुमं ततः फलं धनोदयः प्राप् तदनन्तरं पथः ।

निमित्सनैवित्तिक्योरयं क्रमस्तव प्रसादस्य पुरस्तु संपदः ॥ (S'. 7)

शंबूको नाम वृषलः पृथिव्यां तप्यते तपः ।

शीर्षच्छेदः स ते राम तं हृत्वा जीवय द्विजम् ॥ (U. 1)

अपीपिस्तं अत्रकुलांगनानां

न बीरसूशब्दमकामयेताम् । (R. XIV. 4)

वाच्यस्त्वया मद्वचनात्स राजा वहनौ विशुद्धामपि यत्समक्षम् ।

मां लोकवादश्वणावहासीः अतुस्य कि तत्सदृगं कुलस्य ॥

(R. XIV. 61)

देव्या शून्यस्य जगतो द्वादशः परिवत्सरः ।

प्रनष्टमिव नामापि न च रामो न जीवति ॥ (U. 3)

अवं भैरविभिन्नानं काकुत्स्थस्यांगुलीयकः ।

भवत्याः स्मरतात्पर्यमपितः सादरं भम् ॥ (Bk. VIII. 118)

पुरःप्रवेशमाश्चर्यं बुद्धा शाखामूर्गेण सा ।

चूडामणिभिन्नानं ददौ रामस्य संमतम् ॥

रामस्य शयितं भुक्तं जलियतं हसितं स्थितम् ।

प्रकांतं च मुहुः पृष्ठवा हनूमं व्यसर्जयत् ॥ (*ibid.* 124-5)

तं दृष्ट्वाऽचित्यत्सीता हेतोः कस्यै रावणः ।

अवरुह्य तरोरारादेति वानरविग्रहः ॥

उत्तराहि वसन् रामः समुद्रादक्षसां पुरम् ।

अद्वैलवणतोपस्य स्थितां दक्षिणतः कथम् ॥ (*ibid.* 104, 107)

The women looking intently at the young man could, with great difficulty; control (इश्) themselves.

What difference is there between men and beasts if the former imitate (कृति अनु) the latter in their actions ?

Friend, do not despair ; she for (कृते) whom you are so much afflicted, will herself soon come to you.

There is no pleasure equal to (तुल्य) that enjoyed by those who, devolving their house-hold duties upon their sons, reside in forests.

Is this your act suitable to the dignity of the high family in which you are born ?

The order of my elders will only have power (भूति अव) over my body, but not over my mind and its workings.

The child being long kept away (दूर) from its mother, remembers (स्मृति) her often and often.

To the north (उत्तरतः) of this mountain is an extensive plain, covered all over with verdant grass, which almost enchanteth beholder's eye.

The story, which the attendant narrated to the king in the presence of (समस्त) all his ministers, went home to his heart.

Here I see before (पृष्ठः) me a large heap of bones ; there a number of bits of flesh under (अधः) the trees. What may it be ?

In the reign of Sushena every one out of his subjects thought that he was respected (पूज्य) and liked (मन्त्र) by the king.

Be thou worthy of thy father by reason of thy qualities liked by the people !

A long time has elapsed since the venerable lady went to see Mālavikā.

This king is fit to be waited upon (सेव्य) by servants ; and the epithet ' protector of men ' quite becomes him.

There is nothing in this world like (चरु) friendship with the good.

Good books are dearer to clever students than fine clothes.

A devout Brahmana should perform his Sandhyà adoration thrice a day, and eat only once in a day before sunset.

Ràma was dearer to Sítà than her very life.

LESSON XI

The Genitive and Locative Absolutes

§ 120. 'When the participle agrees with a subject, different from the subject of the verb, the phrase is said to be in the absolute construction.' (*Bain*). The phrase is unconnected with the general structure of the clause in which it stands ; as, 'the wind being favourable, the ship set sail.' The Absolute case differs in different languages ; in English, it is the nominative ; in Latin, the ablative ; and in Sanskrit, the Genitive and Locative. If it be found that the nominative of the subordinate sentence be not a noun occurring in the principal sentence, or a pronoun representing such a noun, the absolute construction may be used. Take the sentence : 'Ràma, after he had taken Lankà, returned to Ayodhyà.' Here the subjects of both the sentences are the same, and no absolute construction can be used. The sentence may be translated by लंकां गृहीत्वा (or गृहीतलंकः) रामोऽयोध्यां निवृते. But the sentence 'Ràma, after the monkeys had taken Lankà, returned to Ayodhyà,' may be translated by कपिभिर्गृहीतायां लंकायां (or कपिषु लंकां गृहीतवत्सु) रामोऽयोध्यां निवृते.

Note.—To form these absolutes, the subject of the participle must be put in the Genitive or Locative case, and the participle made to agree with it in *gender* and *number*.

§ 121. *A noun or pronoun which expresses a thing, the action done or suffered by which indicates the *time* of another action is put in the Locative case, i.e., the time of the first action is supposed to be known, and that of the second which is unknown, is determined with reference to it; as, कः पौरवे वसुमतीं शासति अविनयमाचरति (S'. 6) ‘who, while Paurava is ruling the earth, acts immodestly’? वचस्यवसिते तस्मिन् सपर्ज गिरमात्मभूः (Ku. II. 53) ‘that speech being finished, the Self-existent (Brahma) uttered the words’; क एष मयि स्थिते चंद्रगुप्तमभिभवितुमिच्छति (Mu. I) ‘who, while I am still living, wishes to overcome Chandragupta’?

Obs. The Locative absolute in Sanskrit is used in the sense of the nominative absolute in English.

§ 122. When ‘contempt’ or ‘disregard’ is to be shown, the Genitive absolute is used; as, नन्दाः पश्व इव हताः पश्यतो राक्षसस्य (Mu. 8) ‘the Nandas were killed like (so many) beasts, Rakshasa looking on’ (notwithstanding that Rakshasa was looking on). Thus, where clauses or sentences introduced by ‘notwithstanding,’ ‘in spite of,’ ‘for all’ &c. occur in English, the Genitive absolute may be used; as in spite of (for all) my looking on, the child was snatched away by a hawk’ पश्यतोऽपि मे श्येननापहृतः शिशुः (P. I. 21).

§ 123. The Genitive, like the Locative absolute, is frequently used to express the sense of the English participles ‘when’, ‘while’, &c., it not conveying its usual meaning; as, एवं तथोः परस्परं बदतोः स राजा शयनमासाद्य प्रसुप्तः (P. I. 9) ‘while they two were thus speaking, the king coming to his bed slept down.’

Obs. When the participle of an absolute construction is ‘being’, it is omitted in Sanskrit, and two substantives, or a substantive and adjective, are put together in the

*यस्य च भावेन भावलक्षणम् । (II. 8. 37)

absolute case ; as, नाथ कुतस्त्वय्यशुभ प्रजानां (R. V. 13) ‘you (being) the lord, how can any mishap befall the subjects?’

So in Latin : *M. Tullio Cicerone et Antonio consulibus.*

§ 124. Sometimes both the Genitive and Locative absolutes are used to show ‘disregard,’ ‘in spite of’ &c., as, रुदति पुत्रे रुदतो वा पुत्रस्य पिता प्राप्नाजीत् (S. K.) ‘the father turned out a recluse, in spite of his son’s weeping.’

(a) The sense of ‘as soon as,’ ‘no sooner—than,’ ‘scarcely—when,’ ‘the moment that’ &c. is expressed by the Locative absolute, with the word एव used with the Locative, or मात्र joined to the participle, and the compound word is put in the Locative, with or without एव; as, अन्वसितवचन एव मयि महानाशीविष उदैरयच्छिरः (Dk. II. 4) ‘the moment I had finished my speech (scarcely had I finished &c. when) a large serpent lifted up its hood’ ; अप्रभातायामेव रजन्यां (Mu. 1) ‘when it had scarcely dawned (scarcely had the night dawned)’ ; प्रविष्टमात्र एव तत्रभवति निरुपप्लवानि नः कम्फणि संवृत्तानि (S. 3) ‘no sooner had his honour stepped in, than our actions were left without any obstruction.’

Note.—मात्र, with or without एव, joined to other cases gives the same meaning ; as, जातमात्रं न यः शत्रुं व्याघि च प्रशमं नयत् (P. III. 1) ‘he who does not quell an enemy and a disease as soon as that is born (arises).’

(b) Sometimes the word agreeing with the participle is an indeclinable, such as, एवं, इत्थं, तथा, इति, &c.; as, एवं गते (S. 4) ‘such being the case’ ; तथानुषिते (H. 3) ‘it being so done’ &c.

§ 125. The subject or object of an absolute construction is not repeated in the principal sentence, in any case except the Genitive, either in its own form, or when it is represented by a demonstrative pronoun. When instances occur in which the subject or object, or the pronoun representing it, is to be used in the principal sentence, the absolute construction should not be used;

the whole should be treated as one sentence, and translated by the use of participles; e.g., instead of saying गोषु दुहधमानासु ता जलमपाययत्, we should say दुहधमाना गा जलमपाययत्; similarly, आगतेषु विप्रेषु तेभ्यो दक्षिणां देहि is not so idiomatic as आगतेभ्यो विप्रेभ्यः &c., or आपणात्सात्रे समानीते तस्मिन्नन्नं पचामि, as आपणात् समानीते पात्रेऽन्नं पचामि. So also सारंगे एवं विचारयति स (सारंगः) व्याधेन हतः is not so idiomatic as एवं विचारयत् सारंगो व्याधेन हतः and ताडयतेऽपि स्वाभिनस्तस्मै भूत्या न कुर्याति is not so idiomatic as, ताडयतेऽपि स्वाभिने भूत्या न कुर्याति. But यदने हरेण दग्धे तस्य पत्नी विनशा बभूव, or मृतेऽस्मिन् रात्रि तस्य पुत्रो राज्यमधिगमिष्यते is perfectly idiomatic.*

*This is a point on which grammarians are silent; still I think it may be said to be definitely settled (1) by the very definition of an absolute construction, (2) the overwhelming evidence furnished by the best Sanskrit writers, and (3) the analogy of other classical languages, e.g., Latin. The definition distinctly implies that the subject of the absolute phrase must not be a noun occurring in the principal sentence, and hence it cannot be repeated in any case. Secondly, in the several instances of absolute constructions that we find in Sanskrit authors, we find very few, or hardly any, cases in which the subject or object is repeated in the principal assertion in any case except the Genitive. And just as we should not say महाबली in the sense of 'having much strength', but merely महाबलः the same meaning being more compactly expressed by this word; so also constructions like दुहधमाना गा जलमपाययत् are more *compact* than गोषु दुहधमानासु &c. and have, therefore, become more *idiomatic*. Thirdly, the nature of an absolute case in Latin is precisely the same. "When a substantive or pronoun together with a participle or an adjective, form a clause by themselves and are not under the Government of, or in agreement with,

अलमलमुपालंभेन । पत्तने विधमाने ५पि ग्रामे रत्नपरीक्षा । (M. 1)

इदमवस्थांतरं गते लादृशे ७नुरागे किं वा स्मारितेन । (S. 5)

मा तावदनात्मज्ञे । देवेन ग्रतिपिद्दे वसंतोत्सवे त्वमास्तकलिकाभंगं
किमारभसे । (S. 6)

अभिव्यक्तायां चंद्रिकायां किं दीपिकापौनस्कयेन । (V. 3)

आर्ये आत्रेयि अथ तस्मादरण्यात्प्रतिव्यज्य गते लक्ष्मणे सीतादेव्याः
किं वृत्तमित्यस्ति काचित्प्रवृत्तिः । (U. 2)

हा कष्टमरुंधतीवसिष्ठाधिष्ठितेषु रघुकदंबकेषु जीवंतीषु च
प्रद्वासु राजीषु कथमिदमापतितम् । (U. 2)

अत्रांतरे शक्तिखंडामर्थितेन गांडिविनैवं भणितम् । अरे दुर्योधन-
प्रमुखाः कुरुबलसेनाप्रभवः अरे अविनयनदीकर्णवार कर्णं युष्माभिर्मम
परांक्ष एकाकी पुत्रकोऽभिमन्युव्यापादितः । अहं पुनर्युष्माकं प्रेक्षमाणा-
नामेन कुमारवृष्टसेनं स्मर्तव्यरौपं नयामि । (Ve. 4)

any other words, they are put in ablative absolute"; as "Pythagoras Tarquinio Superbo regnate in Italiam venit." Thus though Sanskrit grammarians are silent on this point, the three circumstances above alluded to lead to the conclusion that what is more *compact* and idiomatic is more *correct* than that which grammarians by their silence do not condemn. A friend from the South draws my attention to a work called "Nàràyaniyam"—an abridgment of S'rì-Bhàgavata Puràna—in which the writer does not invariably observe the rule given above. My friend quotes two or three instances in support of his statement. I for my part should consider such instances inaccurate and unidiomatic, if not positively incorrect constructions, rather than modify the rule, by relying on insufficient evidence.

कुत्से धर्मक्रियाविघ्नः सतां रक्षितरि त्वयि ।
तमस्तपति धर्माशौ कथमाविर्भविष्यति ॥ (S'. 5)

मनोरथस्य यद्बीजं तद्देवेनादितो हतम् ।
लतायां पूर्वलूनायां प्रसूनस्यागमः कुतः (U. 5)
सा सीतामंकमारोप्य भर्तृप्रणिहितेक्षणाम् ।
मामेति व्याहरत्येव तस्मिन्यातालमभ्यगात् ॥ (R. XV. 84)

ADDITIONAL SENTENCES FOR EXERCISE

राजा देवीमुखेन दुहितरमुवाच । तुत्रि त्वयि दुहितरि स्थितायां किञ्चेष्ट
युज्यते यत्सर्वं पार्थिवाः मया सह विप्रहं कुर्वन्ति । (P. I. 5)

अथ कदाचिदिवसप्राणायां रात्रावस्ताचलचूडाबलंबिनि भगवति कुमुदिनी
नायके चंद्रमसि लघुपतनको नामं वायसो व्याघ्रपश्यत् । (H. 1)

विकारहेतौ सति विक्रियते

येषां न चेतांसि त एष धीराः । (Ku. I 59)

अनपार्थिनि संश्यद्गृहे गजभन्ने पतनाय बलरी । (Ku. IV. 31)

यस्मिन्द्विजीवति जीवति बहवः सोऽन्न जीवति ।

वयांसि कि न कुर्वन्ति चंच्चा स्वोदरपूरणम् ॥ (P. I. 1)

वंशितभयेऽपि धातरि वैर्यध्वंसो भवेत्त्र धीराणाम् ॥

शोषितसरसि निवाधे नितरामेवोद्धतः सिषुः (P. I. 11)

गुणवत्तरपात्रेण छाद्यते गुणिनां गुणाः ।

रात्रो द्वीपशिखाकांतिनं भानादुदिते सति ॥ (P. I. 16)

संतानवाहीन्यर्पि भानुषाणां दुःखानि सद्बंधुवियोगजानि ।

दृष्टे जने प्रेयसि दुःसहानि स्वोतः सहस्रैरिव संज्ञवते ॥ (U. 4)

पंचभिर्निर्मिते देहे पंचत्वं च पुनर्गते ।

स्वां स्वां योनिन्मनुप्राप्ते तत्रैः का परिवेना ॥ (H. 4)

सर्वं त्रिनो वार्तमवेहि राजनाथे कुतस्त्वय्यजुमं प्रजानाम् ।

सूर्ये तपत्यावरणाय दृष्टे कल्पेत लोकस्य कर्णं तमिला ॥ (R. V. 18)

तस्मिन् हृषः संहितमात्र एव शोभात्समाविद्वतरंगहस्तः ।
 रोधांसि निघ्नश्वपातमग्नः करीब वन्यः पश्वं ररास (R. XVL 78)
 जीवत्सु तातपादेषु नवे दारपरिग्रहे ।
 मातृभिर्श्वत्पमानानां ते हि नो विवसा गताः ॥ (U. 1)
 स्वय्युक्तुष्टब्लेडभियोक्तरि नृपे नंदानुरक्ते पुरे
 चाणक्ये चलिताधिकारविमुखे मौर्ये नवे राजनि ।
 स्वाधीने भयि भार्गमात्रकथनव्यापारयोगोद्यमे
 स्वद्वांछांतरितानि संप्रति विभो तिष्ठति साध्यानि वः ॥ (Mu. 4)
 अस्त्रज्ञालावलीष्टप्रतिबलजलधेरंतरौर्वियमाणे
 सेनानाथे स्थितेऽस्मिन्बम पितरि गुरो सर्वधन्वीश्वराणाम् ।
 कण्ठलिं संभ्रमेण द्रव्यं कृप समरं मुच्च हृदिक्षय इंकां
 ताते चापद्वितीये वहति रणधुरां को भयस्यावकाशः ॥ (Ve. 3)

N. B.—The following sentences should be translated by using the absolute construction only.

Men commit misdeeds, though gods see them.

The tree of self-respect being cut down by the wild elephant of poverty, all the birds of merits fly away.

When calamities are closely impending, even friends become enemies.

The moment the picture is finished by the painter, come to call me.

Scarcely had the sage uttered these words, when the lovely nymph was transformed in a moment into a stone.

The cause of danger being so distant, why do you, under colour of illness, say that you will be unable to accompany us?

When this sad news reached their ears, they were excessively distressed.

I do not know what became of the boy after he had been ruthlessly abandoned by his mother.

His mind being engrossed by these and the like perplexing thoughts, he passed a sleepless night.

No sooner was an arrow discharged at the object than he heard a plaintive cry in that direction.

Damayanti wishes to have Nala for her husband, though there are the resplendent guardians of the worlds.

Fie upon ye, ye base vaunters ! Who is able to cross even the shadow of my brother, while we hundred brothers are yet alive ?

The mass of darkness being dispelled by the rising moon, the eastern direction attracts my eyes.

Notwithstanding my entreaties for the prisoner's life, the king ordered him to be executed.

Since death is certain, why do you sully your fame by having recourse to retreat ?

PART III

THE USE AND MEANING OF GRAMMATICAL FORMS AND WORDS

LESSON XII Pronouns

Personal Pronouns

§ 126. The use of the personal pronouns is not peculiar. They are subject to the same rules as nouns, when under the government of verbs or prepositions; as, वहं त्वां प्रार्थये 'I pray to thee'; त्वया विना सोपि समत्सुको भवेत् (V. 1).

§ 127. *But the short forms of अस्मद् and त्वद्, i.e., मे, नौ, नः, त्वा, ते, वां, and वः deserve notice. They are never used at the beginning of a sentence and immediately before the particles च, वा, एव and हा (rarely अह or ह), and at the beginning of a foot of metre; as, मे मित्रः; नः पाहि, वां सुर्यः &c. are wrong; तस्य च मम (not मे) च वैरमस्ति 'there is enmity between him and me'; तस्य मम वा गृहम् (not मे वा); इदं पुस्तकं ममैव (not मे एव); हा मम मन्दभाग्यः (not मे); वेदैरज्ञेषुः सुवेद्धाऽस्मान् (not नः) कृष्णः सर्वदाऽवतु (S. K.) 'may Krishna fit to be known by all the Vedas, always protect us'!

(a) When the particles do not connect these forms the short forms may be used with them; as, हरो हरिश्च मे स्वामी (S.K.) 'Hara and Hari are my lords'; कि वा मे पुत्री करोतु 'what indeed will my daughter do'?

(b) Similarly these short forms are not used immediately after Vocative form; as, वयस्य मम गृहमेतत् (not मे)

*न चदाहृत्वयुक्ते। (VIII. 1. 24); पदात्। अपादादौ। युज्मदस्मद्बोः
बद्धीषुर्जीव्युत्तीयास्थयोर्वाज्ञावौ। (VIII. 1. 17, 18, 20)

देवास्मान् (not नः) पाहि सर्वदा (S. K.) 'O God, always protect us.' The Vocative is, in fact, an abridged sentence.

(c) If a qualifying adjective follows the Vocative forms the short forms may be used ; as, हरे दयालो नः पाहि (S. K.) 'Oh, kind Hari protect us !'

§ 128. भवत् is often used with reference to the person addressed, as a courteous form of expression, not necessarily implying respect ; it is to be regarded as a pronoun of the third person, and the verb must agree with the third person ; as, अथवा कथं भवान्मन्यते (M. 1) 'or how do you think ?'; वयमपि भवत्यौ किमपि पृच्छामः 'I, too, ask you something.'

§ 129. When respect is to be shown, भवत् (भवती f.) is preceded by अत्र and तत्र or स,* the former referring to a person that is near, the latter to one who is at a distance, or absent, from the speaker ; as, क्व तत्रभवती कामदकी 'where is the worshipful Kàmandakî ?' आदिष्टोऽस्मि तत्रभवता काश्यपेन (S. 4) 'I am ordered by the worthy Kàs'yapa'; अपेहि रे अत्रभवान्ग्रहुतिमापनः (S. 2) 'begone, this worthy person is himself again'. मां सभवान् नियुक्ते (Mal. 1). 'His honour appoints me.'

Demonstrative Pronouns

§ 130. There are three demonstrative pronouns ; इदम् or एतद् 'this,' तद् 'that,' and अदस् 'this' or 'that' ; they are used along with the nouns they refer to, or are used without them ; as, एष नृपः; स पुरुषः; तद् गृहः; स आह; एष मे किकरः; इदं नो गृहः, असौ विद्याधरः.

§ 131. The forms of इदम् and एतद् are sometimes used in the sense of 'here' in sentences like 'here I come', 'here comes the boy', usually in conjunction with the

[*This seems to be inaccurate. इ is not prefixed to भवत् like अत्र or तत्र; we do not find such forms as सभवता &c in use. In the instance cited it must be read separately.]

first or third persons, and agreeing with the subject of the sentence like an ordinary adjective; as, आर्यपुत्र इयमस्मि (S. 1) 'lord, here am I'; इयमहमारोहामि (U. 1) 'here I mount'; अयमागच्छामि (S. 3) 'here I come'; so इयं सा जातिः परित्यक्ता (Ve. 8).

§ 132. तद् is often used in the sense of *celebrated* or *well-known*; as, सा रम्या नगरी (Bh. III. 87) 'that celebrated charming city'; सामंतचक्रं च तत् (*ibid.*) 'and that well-known circle of tributary princes.'

Compare the use of *ille* in Latin.

(a) तद् is often used in the sense of 'very,' 'same,' with एव generally expressed or implied from the context; as, लानीद्वियामि सकलानि (Bh. II. 40) 'all the organs are the same'; तदेव नाम (*ibid.*) 'the name is the same'; एते त एव गिरयः (U. 3) 'these are those very mountains'; तदेव पञ्चवटीवनं (U. 3) 'the forest of Panchavati is the same.'

(b) When तद् is repeated, it has the sense of 'several' 'various', as, तेषु तेषु स्थानेषु (K. 369) 'in various places.,

Relative Pronouns

§ 133. When the relative pronoun is repeated, it has the sense of 'totality,' 'whatever,' and the correlative pronoun is generally repeated; as, किमते यद्यदेषा कथयति (U. 1) 'I shall do all that she says'; यो यः शस्त्रं विभत्ति..... क्षेषांवस्तस्य तस्य स्वयमिह जगतामंतकस्यात्कोऽहं (Ve. 3) 'whoever bears a weapon, of him, even the destroyer of the worlds, I become the destroyer'; so यं यं पश्यसि तस्य तस्य पुरतो मा नृहि दीनं चकः (Bh. II. 51).

(a) Sometimes the idea of 'whatever' or 'any whatever', is expressed by joining the relative with the interrogative pronoun, with or without the particles, अपि, चित्, or चन; as, एतादृशी रूपवती कन्या यस्मै कस्मैचिन्न दातव्या 'a girl, so beautiful as this, should not be given to a person whoever he may

be'; यो वा को वा भवाम्यहं (Ve. 3) 'whoever I may be'; यत्रकुन्नपि स्वपिति 'he sleeps anywhere.'

Interrogative, Indefinite and Reflexive Pronouns

§ 134. Interrogative pronouns and their derivatives are used in asking questions; as, कः पुनरसो जामाता (U. 1.) 'but who is this son-in-law'; कतमेन दिग्भागेन गतः स जालमः (V. I) 'in what direction is the rogue gone'? कि करोमि क्व गच्छामि (U. 1.) 'what shall I do? where shall I go?'

§ 135. चित्, चन, अपि and sometimes स्विद् are added to interrogative pronouns and adverbs to give them the sense of indefinite pronouns; as, कश्चिद्यक्षो वसति चके (Me. 1) 'a certain Yaksha made his abode'; कदाचित्-चन-अपि 'at some time'; कास्त्रिदवगुण्ठनवती नारी (S. 5) 'some veiled lady.'

(a) अपि sometimes has the sense of 'indescribable,' (अनिवाच्य); as, कोपि हेतुः (U. 6) 'some indescribable motive'; so तत्स्य किमपि इव्यं यो हि यस्य प्रियो जनः (U. 2).

(b) क्वचित्-क्वचित्, कदाचित्-कदाचित् are used in the sense of *in some place—in another place* (*here—there*) and *at one time—at another time*, (*sometimes—sometimes, now—now*); as, क्वचिद्दीणावाच्यं क्वचिदपि च हाहेति रुदितं (Bh. III. 12) 'in one place is the playing on the lute; in another the cry of 'alas' here you hear the flute—there you hear the cries of alas'; कदाचित्काननं जगाहे कदाचित् कमलवनेषु रेमे (K. 58) 'sometimes (now) he plunged into a forest, and sometimes (now) he sported in lotus-forests.'

(c) क्वचित्-क्वचित् has rarely a reference to *time* also; as, क्वचिद् धनानां पततां क्वचिच्च (R. XIII. 19) 'now of clouds, now of birds.'

§ 136. The pronoun अन्य-अन्य or पर-पर is used in the sense of *one-another*; as, अन्यः करोति अन्यो मुक्ते 'one does, another suffers'; मनस्यन्यद्वचस्यन्यत्कार्यमन्यद्वुरात्मनां (P. I.) 'wicked people have one thing in mind, another in speech, and another in action.'

§ 137. More generally एक-अपर or अन्य is used in the sense of *the one—the other* with reference to two objects that are before specified; as, एको ययी चैत्ररथप्रदेशान् सौराज्य-रम्यानपरो विदर्भान् (R. V. 60) ‘the one went to the regions of Chaitraratha, the other to the country of the Vidarbhas (which was) happy on account of a good king.’

§ 138. When एक-अपर or अन्य is used in the plural, it has the sense of *some—others*; as, विष्वानां पुनरुद्धाहः शास्त्रप्रतिषिद्धे इत्येके मन्यंते शास्त्रविहित इत्यपरे (or अन्ये) ‘some think that widow-marriage is prohibited by the S’astras, others that it is ordained by them.’

(a) In this sense केचित् sometimes takes the place of एके; as, मदुवतं केचिदन्वमन्यतः। अपरे पुर्वार्तिनिटुः (Dk. II. 4.) ‘some approved of my speech, others, however, censured it.’

§ 139. स्व, स्वकीय, आत्मीय and निज are used reflexively, as, स्वं नाम कथय ‘tell your own name’; निजं धैर्यमदर्शयत् ‘he showed his (own) courage.’

(a) स्वयं meaning ‘*of one’s self*’ is a reflexive adverb, as, सा स्वयमेव तत्र जगाम ‘she herself went there.’

§ 140. The word more commonly used, as a reflexive pronoun is आत्मन् (= self). It is always used in the masculine gender and singular number, though the noun to which it refers be in any gender or number; as, का स्त्री अनेन प्रार्थ्यमानमात्मानं विकल्पते (V. 2) ‘what woman boasts of herself being sought after by him?’ आत्मानं बहु मन्यामहे वर्यं (Ku. VI. 20) ‘we think highly of ourselves’; so गृष्ठं ददृशुरात्मानं सर्वाः स्वप्नेषु वामनैः (R. X. 60).

तस्य च मम च पौरधूतैर्वैरमुदपाष्ठत (Dk. II. 2)

न नः कुरुहलमति सर्पदर्शने (Mu. 2)

श्रीशस्त्वाऽवतु माऽपीह दत्तात्रे मेऽपि शर्म सः ।

स्वामी ते मेऽपि स हरिः पातु वामपि नौ विमुः ।

सुखं वां नौ ददात्वीशः पतिर्वामपि नौ हरिः ।

सोऽव्याद्वो नः शिवं वो नो दधात्सेव्योऽत्र वः स नः ॥ (U. 1)

एवमन्त्रमवंतो विदाकुर्वतु । अस्ति तत्रभवान् काशयपः श्रीकंठपदलाज्ञलो भवभूतिर्नामि जातुकर्णीपुत्रः । (S. K.)

एषोऽस्मि कार्यवशादायोधिकस्तदानीतनश्च मंवृतः । (U. 1)

तदेव पञ्चबटीवनम् । सैव प्रियसखी वासंती । त एव जातनिर्विशेषाः पादपाः । मम पुनर्मदभास्यायाः सर्वमेवैतद् दृश्यमानमपि नास्ति । (U. 8)

आयुष्मन्त्रेष वाग्विष्टीभूतः स वीरः । (U. 5)

राजा—आर्य बहु प्रष्टव्यमन्त्र । चा०—वृप्तल विश्रव्यं ब्रूहि ममापि बहूवास्येयमन्त्र । रा०—एष पृच्छामि । चा०—अहमप्येष कथयामि । (Mu. 3)

अमुना व्यतिकरेण कृतापराधमिव त्वय्यात्मानमवगच्छति कादंबरी (K. 203)

केचित् सम्पदूभिः प्रलोभ्यमाना रागावेशेन वाद्यमाना विह्वलतामुपयान्ति । अपरे तु धूतैः प्रतार्यमाणाः सर्वजनस्योपहास्यतामुपयान्ति । (K. 108)

साहसकारिष्यस्ताः कुमार्यो याः स्वयं संदिशन्ति समुपसर्पन्ति वा ॥ (K. 287)

अनयत्प्रभुशक्तिसम्पदा वशमेको नृपतीननंतरान् ।

अपरः प्रणिधानयोग्यया भरुतः पञ्च शरीरगोचरान् ॥

(R. VIII. 19)

कामैस्तैस्तैर्दृष्टज्ञानाः प्रपदतेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया । (Bg. VII. 20)

ADDITIONAL SENTENCES FOR EXERCISE

अयमसौ मम ज्यायानार्थः कुञ्जो नाम भरताशमात्रतिनिवृत्तः । (U. 6)

लक्ष्म्योन्मादिता व्यतनशतशरव्यतामुपगता बल्मीकतृणाग्रावस्थिता
जलदिवद इदं पतितमप्यात्मानं नावगच्छति (K. 107)

तस्य तरुणंडस्य भृष्ये मणिहर्पणमिव श्रेलोक्यलक्ष्म्याः क्ष्याच्चत् अंबक-
दृष्टभविष्याणकोटिसंहितटशिलासंडं कवचिदैरावतदशनमुसलखंडितकुमुद-
राष्ट्रमन्त्तोदं नाम सरो दृष्टवान् । (K. 123)

इति नरपतिरस्त्रं यद्यविश्वकार

कमदिवद भुरारि: प्रत्यहंस्तत्तदाशु । (S'i XX. 76)

तानीद्वियाणि सकलानि तदेव नाम

सा बुद्धिरप्रतिहता वचनं तदेव ।

अर्थोऽप्यणा विरहितः पुरुषः स एव

त्वन्यः क्षणेन भवतीति विचित्रमेतत् ॥ (Bh. II. 40)

एते त एव गिरयो विश्वन्मयूरा-

स्तान्येव मत्तहरिणानि वनस्थलानि ।

आमंजुमंजुललतानि च तान्यभूनि

नीरधनीलनिचुलूनि सरितटानि ॥ (U. 2)

योऽति यस्य यदा भासमुभयोः पद्यतान्तरम् ।

एकस्य क्षणिका प्रीतिरन्यः प्रार्जनेवमुच्यते ॥ (H. 1)

बज्रं च राजतेजश्च द्रुयमेवातिभीषणम् ।

एकमेकऋ पतति पतत्पन्न्यत्समंतः ॥ (H. 1)

विश्वंभरात्मजा देवी राजा त्यक्ता महाबने

प्राप्तप्रसवमात्मानं गंगादेव्यां विमुचति ॥ (U. 7)

काप्यभिस्था तयोरासीद् वजतोः शुद्धवेषयोः ।

हिमनिर्मुक्तपोर्योगे चित्राचंद्रमसोरिव ॥ (R. I. 46)

कोऽप्येष एव पिङ्गलोपमनुव्यधमः

कर्णं परं स्पृशति हन्ति परं समूलम् ॥ (P. I. 11)

रुपं सदोजस्ति तदेव वीर्यं तदव नेसगिकमुभ्रतत्वम् ।
न कारणात्त्वाद्विभिरे कुमारः प्रवर्तितो दीपं हृष प्रदीपात् ॥

(R. V. 37)

The worshipful Gautama has ordered me to do this work.

What does your reverence intend to speak on this auspicious occasion ?

Dear Gopāl, do not weep ; here come thy two brothers whom thou regardest as dead.

Here comes the mother of this child with fruits in her hand.

There is some indescribable pleasure in the company of the wise.

They saved themselves with great difficulty at that perilous time.

These two boys were brought up by me just like my own children ; the one was very clever, but the other extremely dull.

She thought herself most unfortunate at hearing that news.

There goes a report that in the temple of Bhadrakali lives an old woman. At one time she begins to rave, at another to speak sensibly..

Some philosophers believe that God created the whole Universe ; others hold that it sprang up of itself.

Some men accomplish their own good, some the good of the people alone, while others try to accomplish both.

The sons of Yajnadatta have become proficient in various arts and sciences.

It is the very man I saw on the road, dressed in tattered rags.

He studies anywhere, goes out with any body, dines in any body's house, and sleeps anywhere.

Whoever is strong-minded, will try to take revenge for any insults given to him.

Speak sweetly with all those persons that may come to your house.

LESSON XIII

Participles

§ 141. All participles in Sanskrit, except the so-called indeclinable past participles or *absolutives*, are to be regarded as *adjectives*, agreeing with the nouns they qualify, in gender, number, and case. They are called 'participles' from the supposed *participation* or sharing in the functions of the verb, the adjective, and the noun. The principal kinds of participles in Sanskrit are these : Present, Past, Future, Perfect, Potential Passive, and Indeclinable Past Participles (for the rules of formation see *Grammar*). These participles obey the same rules for governing cases that may have been laid down regarding the roots from which they are derived. Present, Future, and Perfect Participles are treated in this lesson.

Present Participles

§ 142. The present participle in Sanskrit (for rules of formation see Dr. Kielhorn's Grammar § 498-500) corresponds to the participle in English ending in 'ing.' It is used when contemporaneity of action is indicated ; as, इति विचारयन्नेव तुरणादवत्तार (K. 125) 'while thinking in this manner, he dismounted from his horse' ; विवाहकौतुकं विभ्रत एव तस्य वसुधां हस्तगामिनीमकरोत् (R. VIII. I) 'he made over the earth to him while (yet) wearing the marriage-string'; व्रजंश्च सप्तर्थामास (K. 141) 'and going, he thought.'

The sense of 'while,' 'whilst' is thus inherent in this participle which serves to express an idea expressed in English by a whole sentence.

Obs. (a) The Sanskrit participle must never be confounded with the participial substantive or gerund in English which also ends in *ing*.

(b) When no contemporaneity of action is indicated, this participle cannot be used; as, 'ascending the mountain, they rested for some time'; पर्वतमारुद्धय ते कंचित् कालं व्यथाम्यन् and not पर्वतमारोहतः &c.; unless the sentence implies that both actions are performed at the same time.

(c) The present participle is not used in the nominative case as a predicative adjective. We do not say स कुर्वन्नप्रस्ति 'he is doing', though we say कार्यं कुर्वन् स कीडति.

§ 143. *The present participle (Atm.) is often used to denote 'disposition' or 'habit', 'some standard of age' and 'ability' or 'capacity to do a thing'; as, भोगं भजान (S. K.) 'habituated to enjoy'; कवचं विभागः (*ibid.*) 'wearing an armour' (of the age at which armour may be worn); शत्रुं निष्ठानः (*ibid.*) 'able to destroy his foe.'

Compare with the second example : सध्यग्नितमय वर्महरं कुमारं (R. VIII. 94) where वर्महरः = कवचवारणार्हवयस्कः.

§ 144. * The present participle is used to denote an attendant circumstance or attribute, and the cause of an action; as, शयाना भूञ्जते यवनाः (Sk.) 'the Yavanas take their meals, (by) lying down'; so तिष्ठन् मूत्रयति (Mbh.), गच्छन् मक्षयति (*ibid.*); हरिपश्यन् मुच्यते (Sk.) 'by (reason of) seeing Hari he gets absolution.' The first sentence is an answer to the question कथं भूञ्जते, and the last to केन मुच्यते.

(a) This participle also *defines* the agent of an action; as, योऽधीयान आस्ते स देवदत्तः (Mbh.) 'he is Devadatta who sits studying'; so य आसीनोऽधीते स देवदत्तः (*ibid.*).

*लक्षणहेत्वोः क्रियायाः । (III. 2. 126)

Obs. This use corresponds to the *restrictive* use of the participle in English; 'students preparing their lessons, will be rewarded' पाठानवीयानाः शिष्याः पारितोषिकाणि लस्यते.

(b) This participle is also used to state a general truth; as, शयाना वर्षते दूर्वा (Mbh.) 'the Dūrvā grass grows (when) in a recumbent position'; आसीनं वर्षते विसं (*ibid.*) 'a lotus-stalk grows (when) in an upright position.'

§ 145. The roots आस् 'to sit', स्था 'to stand' and rarely भू and वस्, are used with the present participles of roots to show the *continuity* of the action denoted by them; as, वल्मीकाप्राणि विदारयन्प्रगर्जश्चास्ते (P. I. 1) 'kept on pulling down the tops of ant-hills and bellowing loudly'; गीतसमाप्त्यवसरं प्रतीक्षमाणस्तस्यौ (K. 132) 'continued to await the time of the conclusion of the song.'

§ 146. Verbs like लज्जा, हरी, त्रप् 'to be ashamed' are usually used with the present participle of roots in the sense of 'to' in English; एवं निर्धृणं प्रहरन्त लज्जसे (K. 247) 'art thou not ashamed to strike so mercilessly'; स्वयं साहसं संदिशांती बाला जिह्वेषि (K. 237) 'I, a young girl, am ashamed to communicate a rash thing myself.'

§ 147. The present participle is rarely used with the prohibitive particle मा to imply a curse; as, मा जीवन् यः परावज्ञादुःखदम्भोऽपि जीवति (S. i. II. 45) 'cursed be he (lit. may he not live) who, though smitten by the pain of the contempt of others, still lives.'

Future Participles

§ 148. The future participle which ends in स्यत् (or व्यत्) (pass. मान) denotes that a person or thing is going, or is about to do the action, or to undergo the state expressed by the root, as, करिष्यन् 'going to do' or 'about to do'; मोक्ष्यन् 'going to loose'; करिष्यमाण 'being about to be done.'

(a) Besides showing *simple futurity*, it denotes *intention* or *purpose*; as, वन्यान्विनेष्यन्विव दुष्टसत्त्वान्त दावं विचचार (R. II. 8) 'he ranged over the forest as if wishing to tame the

wild beasts'; करिष्यमाणः सज्जारं शरासनं (R. III. 52) 'intending to fit an arrow to his bow.' This participle thus corresponds to the English *prospective form*.

Note.—Such sentences as 'before taking his departure, he drank a little water' are translated by means of the future participle made to qualify the subject; as, प्रयाणं करिष्यन् स किञ्चिज्जलं पर्याणी. 'Before' has here the sense of 'going' or 'about' to take &c.

Perfect Participles

§ 149. The perfect participle (ending in वस् or आन) is less frequently used. It has the sense of 'who or what has or has, been, done'; as, श्रेयांसि सर्वाण्यधिजग्मुषस्ते (R. V. 84) 'of thee who hast obtained all good things (blessings)'; निषेदुपीभासनबंधधीरः (R. II. 6) 'firmly maintaining his seat when she had sat down.'

सा टिटिभी स्वांडमगाभिभूता प्रलापान् कुर्वणा न कथंचिदतिष्ठत् ।
(P. I. 15)

अथ द्रावापे तौ पुष्पितपलाशप्रतिमौ परस्परवधकांक्षिणौ दृष्ट्वा करटको दमनकमाह । भो मूढमते अनयोर्विरोधं वितन्वता त्वया न साधु कृतम् । (P. I. 13)

राजा विस्फारितेन स्निग्धेन चक्षुषा पिबनिवालपनिव स्पृशनिव मनोरथसहस्रप्राप्तदर्शनं सस्पृहमीक्षमाणस्तनयाननं ममदे कृतकृत्यं चात्मानं मेने । (K. 72)

साहित्यसंगीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः ।

तृणं न खादन्नपि जीवमानस्तद्भागधेयं परमं पशूनाम् ॥

(Bh. II. 12)

• सज्जीभूतं साधनम् । प्रयाणाभिमुखः सकलः स्कंधावारस्वां प्रतिगालयन्नास्ते । तत्किमद्यापि विलंबितेन । (K. 277)

राजाधिराजनंदन नगरं धगतस्य ते गतिं ज्ञास्यन्नहं च गतः कदा-
चित्कल्पिणान् । (Dk. II. 7)

अनुयास्यन्मुनितनयां सहस्रा विनयेन वारितप्रसरः ।

स्थानादनुच्छवन्नपि गत्वेव पुनः प्रतिनिवृत्तः ॥ (S. 1)

वामनाश्रमपदं ततः परं पावनं श्रुतमृषेहपैथिवान् ।

उन्मनाः प्रथमजन्मचेष्टितान्यस्मरन्नपि ब्रह्मव राघवः ॥

(R. XI. 22)

ADDITIONAL SENTENCES FOR EXERCISE

आसीच्च मे मनसि । शांतात्मस्यस्मिन्नजने मां निक्षिपता किमिदमनार्येणा-
सदृशमारब्धं मनसिजेन । (K. 142)

अथजन्माऽब्रवीत् । महाभाग मुतानेतान् मातृहीनाननकेंरुपायं रक्षणिवानी-
सस्मिन्नकुदेशो भैरवं संपाद्य ददेवतेभ्यो वसामि शिवालयेऽस्मिन्निति ।

(Dk. I. 3)

विवावे दर्शयिष्यतं कियासंक्रान्तिमात्मनः ।

यदि मां नानुजानासि परित्यक्तोऽस्म्यहं त्वया ॥ (M. 1)

अविदित्वात्मनः शर्कित परस्य च समुत्सुकः ।

गच्छन्नभिमुखे वहनौ नाशं याति पतंगवत् ॥ (P. I. 8)

अंतलीनस्य दुःखानेत्रद्योदामं ज्वलिष्यतः ।

उत्तीड इव धूमस्य मोहः प्रागावृणोति माम् ॥ (U. 3)

आदिदेशाथ शशुच्छं तेषां क्षेमाय राघवः ।

करिष्यन्निव नामास्य यथार्थमर्तिनिग्रहात् ॥ (R. XV. 6)

कदा वाराणस्यामभरतटिनीरोधसि वसन्

वसानः कौपीनं शिरसि निदधानोऽन्जलिपुटम् ।

अये गौरीनाथ त्रिपुरहर शंभो त्रिनयन

प्रसीदेत्याक्रोशन्निषिद्धिव नेष्यामि दिवसान् ॥ (Bh. III. 10)

तं तस्थिवांसं नगरोपकणे तदागमारूढगुरुप्रहर्षः ।

प्रत्युज्जगाम क्रथकंशिकेन्द्रश्चंद्रं प्रबद्धोमिरिवोमिमाली ॥ (R. V. 61)

N. B.—In the following sentences use participles for the italicised words.

I saw many men on the road *bearing* loads of corn on their heads and *walking* gently, *talking* with each other.

While *going* to England in a ship, one may see several beautiful scenes.

Oh the beauty of this picture! The painter has fully shown his skill in *making* the several parts so charming to the eye.

Is he not ashamed (^अ) to communicate such a message to me through you?

Rati, *looking* at the dead body of her husband and *remembering* his diverse good qualities, kept on (स्था) weeping for a long time.

When Chandrāpida was about to be crowned (सिद्ध with अभि) as heir-apparent to the throne, S'ukanāsa advised him, *directing* his attention to many important things.

Wishing to become proficient in Nyāya, he went to Benares and studied there for several days.

Before giving (दा) Gopāl the reward I had promised him to give, I asked him if he would consider it unworthy of his exertions.

Reeds, because they *bow down* to a stronger foe, are saved, while huge oak trees, proudly *standing up*, are swept away by the current of water.

The lion kept on *killing* the beasts of the forest in their turn.

You should not bear hatred towards (हत्तु) this Brāhmaṇa who *was studied* (इ with अधि) the four Vedas, *mastered* completely the six Angas, and *has seen* the end of. (fully mastered) the four S'āstras.

Janaka gave his daughter Sītā to Rāma who *had broken* the bow of S'iva, and *attracted* the minds of the beholders by his uncommon strength and skill.

LESSON XIV

Past Participles

§ 150. There are two kinds of past participles : one is *passive*, formed by the addition of ए or न to the root, and the other *active*, formed by adding वत् to the passive base ; as, तेनेदमुक्तं 'this-was said by him'; स इदमुक्तवान् 'he said this.' They are both used in the sense of the *past* tense. In latter Sanskrit it became more usual to use participles than verbs. We generally find मया तत्कृतं or अहं तत्कृतवान् instead of अहं तदकरणम्, and many purposes of the predicate are served by this participle.

§ 151. Many intransitive verbs have past passive participles, and they, as well as the past participles of transitive verbs used intransitively, are often used *impersonally* with an instrumental construction, as, ग्रतिबुद्धिमिदानीं मकरन्दपूर्णचन्द्रेण (Māl. 4) 'the full-moon-like Makaranda has now recovered his consciousness'; जितं अपत्यस्नेहेन (U. 7) 'victorious (all-powerful) is the affection for children.'

Obs. This kind of construction is not restricted to past participles alone ; it occurs in the passive voice of verbal tenses also ; as, मध्याह्नेषि वनराजिषु आर्हहस्थे (S'. 2) 'it is wandered (*i.e.*, I wander), through rows of forests even at midday' ;

आपदा लक्षितः पंथा इन्द्रियाणामसंगमः ।

तज्जयः संपदा मार्गो येनेष्टं तेन गम्यताम् (C. 74)

non-restraint of the senses is regarded as the path to miseries ; victory over them, as the road to riches (prosperity) ; go by whatever way you please.'

§ 152. *The past passive participles of roots implying 'motion,' of intransitive roots generally, and of the roots शिल् 'to embrace', स्था, आस्, वस् 'to dwell,' जन्, रह-

* गत्यर्थकिमंकशिलषशीडस्थासवसजनरहजीयंतिभ्यश्च । (III. 4. 72)

and जृ, 'to grow old' cl. 4, have an active sense; as, गतोऽहं कलिंगान् (Dk. II.) 'I went to Kalinga'; जलं पातुं यमुना-कच्छमवतीर्णः (P. I. 1.) 'he went down to the bank of the Jumna to drink'; लक्ष्मीमारिलष्टो हरिः (S. K.) 'Hari embraced Lakshmi'; शेषमधिशपितः 'sat on the serpent'; शिवमुपासितः 'served S'hiva'; विश्वश्रनुजीर्णः 'grew old after the world'; उपरते भर्तरि (K. 173) 'the husband and being dead'; so वैकुण्ठमधिष्ठितः, हरिदिनमूपोषितः, वृक्षमारुदः, सुतो जातः &c.

Obs. Kālidāsa construes the past passive participle of स्म in an active sense; as, मधुकर विस्मृतोऽस्यनां कर्षं (S. 5); अन्यसंगात् पूर्ववृत्तं विस्मृतो भवान् (ibid.); अहो विस्मृतं ये हृदयं (V. 2).

§ 153. †Past passive participles ending in त have sometimes the sense of *neuter abstract nouns*; as, जलितं 'speech', शयितं 'sleeping'; हसितं 'laugh'; so गतं स्थितं; कस्येदभालिखितं 'whose is this picture'?

Obs. In such cases the forms lose their *passive force*, and are not used with the instrumental; as, 'her gait is graceful' तस्या (not तया) गतं सविलासं; नृत्यादस्याः स्थितमतितरां कांतं (M. 2) 'her (motionless) posture is far more charming than her dancing.'

§ 154. The past passive participle of the roots मन् 'to think,' 'to wish,' बुध् 'to know,' and पूज् 'to adore,' and others having the same signification, are used in the sense of the present tense and are then construed with the Genitive. See § 115.

Obs. There are other words which are similarly used. They are given in the following verses: -

शीलितो रक्षितः क्षातं आकृष्टो बृष्ट इत्यपि ।

कष्टश्च रक्षितश्चोभावभिव्याहृत इत्यपि ।

हृष्टरुष्टो तथा कांतस्तथोभी संयतोद्यतौ ।

कष्टं भविष्यतीत्याहृतमृताः । पूर्ववस्मृताः ॥ (Mbh.)

† न पूर्सके भावे क्षतः । (III. 8. 114)

Potential Passive Participles

§ 155. There are three ways in which potential passive participles are formed in Sanskrit :—(1) by तव्य, (2) by अनीय, and (3) by य; (for the rules of formation *vide* Dr. Kielhorn's Grammar §§ 529–538); as, कर्तव्य, करणीय, and कायं. They perform a very useful function in the economy of the Sanskrit tongue, and enable it to express in one word an idea which would require many words in English; as, 'he should be killed' = हतव्यः. They denote that 'the action or the state expressed by the root or derivative base, *must* or *ought* to be done or undergone'; as, वक्तव्य-वाच्य-वचनीयं 'what *ought to be said*.' The sense thus conveyed by them is that of *fitness*, *obligation*, or *necessity*; e.g., 'I have to go there' मया तत्र गंतव्यः; 'I must do it' मया तत्कर्तव्यं.

§ 156. These participles are used in sentences in the same way as the passive of the roots from which they are derived; as, महाबनात्स राजा त्वयेदं वाच्यः (R. XIV. 61) 'the king should be told this in my behalf' अजा यामे नेतव्यः; 'the sheep ought to be taken to the village'; so असी दुहितुः पत्ना परिप्रियमस्माभिः शावधितव्यः (S'. 7) 'he should be made to hear the good fortune in the form of the acceptance of his daughter by her husband.' They are used with the Instrumental or Genitive of the agent of the action denoted by them; see § 107.

§ 157. The *impersonal* use of this participle is not very peculiar. It is used in the neuter gender singular, taking the place of the verb; as, अभिज्ञानशकुतलाख्येन नाटकेनोपस्थातव्यमस्माभिः (S'. 1) 'we must wait upon (the audience) with the drama' (represent before them &c.); तत्रभवता तपोवनं गंतव्यं (V. 5) 'his honour should go to a penance grove.'

(a) The impersonal use of the forms भवितव्य and भाव्य deserves notice. They are used impersonally in their literal sense of 'being,' or in the sense of 'must be,' 'in

all probability is,' showing some uncertainty &c., and in both cases the noun or adjective coming after 'be' must agree with the agent like an ordinary adjective; as, स्वेषु स्वेषु पाठेष्वसंभूद्धवित्व्यं (युष्माभिः) (V. 1.) 'you should be careful of your respective parts'; तयाऽस्मैलंतामंडपे सन्निहितया भवित्व्यं (S. 3.) 'she must be (is most probably) present in this bower of creepers'; अस्य शब्दानुरूपेण पराक्रमेण भाव्यं (भवित्व्यं) (P. I. 1.) 'his strength must (in all likelihood) be corresponding to his bellowing.'

(b) Sometimes the participle is used in the sense of the future with certainty; as, लुब्धकेन मृगमांसाधिना गंतव्यं (H. 1.) 'the fowler is sure to go (will surely go) seeking after the deer's flesh'; ततस्तेनापि शब्दः कर्तव्यः (H. 8) 'then he also will surely make a noise.'

(c) Sometimes the potential passive participle merely denotes a future time; as, युवयोः पक्षबलेन मयापि सुखेन गंतव्यं (H. 4) 'I too shall go at ease by the strength (support) of your wings.'

अत्रमवतोः परस्परेण ज्ञानसंघर्षो जातः । तदत्रभवत्या प्रादिनकपदम्-
व्यासितव्यम् । (M. 1)

तयोर्बद्धयोः किञ्चिमित्तोऽयं मोक्षः किं देव्या परिजनमतिक्रम्य
भवान्संदिष्ट इत्येवमनया प्रष्टव्यम् । (M. 4)

विश्रांतेन भवता ममप्येकस्मिन्ननायासे कर्मणि सहायेन भवितव्यम् ।
(S. 2)

नास्मि भवत्योरीश्वरनियोगप्रत्यर्थी । स्मर्तव्यस्त्वयं जनः । (V. 2)

तर्किं मन्यसे राजवुत्रि मृपोदं तदिति । न हीदं सुक्ष्वियेऽन्यथा
नंतव्यम् । भवितव्यमेव तेन । (U. 4)

सर्वथा निष्प्रतीकारेयमापदुपस्थिता । किमिदानीं कर्तव्यं कां दिशः
गंतव्यमित्येते चान्ये च विगण्णहृदयस्य मे संकल्पाः प्रादुगसन् । (K. 157)

सततमतिगर्हितेनाकुयेनापि परिरक्षणीयान्मन्यन्ते सुहृदसून्साधवः ।
नदपिहैपणमकर्तव्यमयेतदस्माकमवश्यकर्तव्यतामापतितम् । (K. 158)

चाणक्य :—भद्रं प्रथमं तावद्वयस्थानं गत्वा धातकाः सरोषं दक्षिणाक्षिसंकोचसंज्ञां प्राहयितव्याः । तेषु गृहीतसंज्ञेषु भयापदेशादितस्ततः
प्रद्रुतेषु शकटदासो वयस्थानादपनीयं प्रापयितव्यः (Mu. 1)

आः कुद्राः समरभीरवः कथमेवं प्रलृपतां वः सहस्रधा न दीर्णमनया
जिह्वया । (Ve.)

आपदि येनोपकृतं येन च हसितं दशासु विषमासु ।

उपकृदपकृदपि च तयोर्यस्तं पुरुषं परं मन्ये ॥ (P. I. 15)

ADDITIONAL SENTENCES FOR EXERCISE

वापस्त्रय विषयवासिनो जनन्यार्तिहरेण राजा भवितव्यमित्येष वो धर्मः ।
(S'. 3)

अंतरिते तस्मिन्नावरसेनापतौ स जीर्णशब्दरस्तं वनस्पतिमामूलादपद्यत् ।
उत्कान्तमिव तस्मिन्क्षणे तदालोकभीतानां शुक्कुलानामसुभिः । (K. 33)

अहं तच्छ्रुत्वा चेतस्यकरवम् । मयाऽधुना म्लेच्छजातिभिरपि दूरतः परिहृत-
प्रयेशां पक्षणं द्रष्टव्यं । चंडालः सहंकत्र स्थातव्यं । चंडालबालकजनस्य च
जीडनीयेन भवितव्यमिति । (K. 355)

कार्यव्यप्रत्यान्मनसः प्रभूतत्वाच्च प्रणिधीनां कोऽयमिति विस्मृतम् । इदानीं
स्मृतिश्पलब्धा व्यक्तमाहितुष्ठिकच्छ्रद्धना कुसुमपुरादागतेन विराघगृहेन
भवितव्यम् । (Mu. 2)

आः दुरात्मन् कुण्डलपासुल एवमतिक्रांतमयदि त्वयि निमित्तमात्रेण पौंडव-
कोद्धेन भवितव्यम् । (Ve. 1)

वत्से सांप्रतिकमेवत्त । कतंव्यानि दुःखितैर्दुःखनिर्वापणानि ।

पूरोत्पीडे तदागस्य परीवाहः प्रतिक्षिया ।

शोकशोभं च हृदयं प्रलापैरेव धार्यन्ते ॥ (U. 3)

तेनाधीतं श्रुतं तेन तेन सर्वमनुष्ठितम् ।

येनाशः पृष्ठतः कृत्या नैराश्यमवलंबितम् ॥ (H. 1)

आरुष्मद्वानुदधीन्वितीर्णं भुजंगमानां वसति च्छिष्टम् ।

ऋष्वं गतं यस्य न चानुवंधि यशः परिच्छेत्तुमियतयाऽलम् ॥ (R.VI.77)

अवसितं हृसितं प्रसितं मुदा विलसितं हृसितं स्मरभासितम् ।

न समदाः प्रमदा हतसंमदाः पुरहितं विहितं न समीहितम् ॥ (Bk.X.6)

शार्ङ्गरव त्वया महचनात्स राजा शकुंतलां पुरस्कृत्य बक्तव्य :—

अस्मान्साधु विचिन्त्य संयमधनानुच्छेदः कुलं चात्मन—

स्तवम्यस्याः कथमप्यबांधवहृतां स्नेहप्रवृत्तिं च ताम् ।

सामान्यप्रतिपत्तिपूर्वकमियं वारेषु दृश्या त्वया

भाग्यायत्तमतः परं भ खलु तद्वाच्चं वधूबंधुभिः ॥ (S'. 4)

त्वमहंतां प्राप्तसरः स्मृतोऽसि नः शकुंतला सूतिष्ठती च सतिक्षया ।

समानयस्तुल्यगुणं वधूबरं चिरस्य वाच्यं न गतः प्रजापतिः ॥ (S'. 5)

N. B.—Use participles for the words italicised.

Kartikeya defeated Taraka though he was guarded by strong armies.

Dear child, in doing this you have offended (राघु with अप) Jamadagnya, and not done him any good (कृ with उप).

His army being completely defeated by the enemy, some of his soldiers mounted (रुह with अधि) hills, some descended to seas, while others entered (विश) solitary caves.

You will surely become an object of contempt if you slight your intimate friends.

Who may this man be, that calls me by my name. Oh yes, he is most probably my old friend Mitravarman

Wait for me a little; I, too, have to be present at the meeting.

As soon as he gets up, instead of beginning his studies he goes out to play.

Do not give way to sorrow ; your child *must have* by this time *come* home directly.

I have *wandered* (भ्रम्) over several countries, suffering many difficulties, but *have not obtained* (लभ् or आसद् caus.) my desired object.

He appears to be bent on ruining you, but I tell you he is *sure to be defeated* in his attempts.

How *should* he *sustain* his life in that country if you were not to assist him ?

These things *should be taken* (प्राप्य) by you to the owner of that large palace.

I *have yet to read* (वाच्य) many books ; so I shall not be able to accompany you.

This great reward indicates that the ring *must have been greatly liked* (मन्) by the king.

Nothing is difficult to be accomplished (दुःसाध्य) by wise men.

Since he had much wealth, he *must have had* many wives.

How long *should* we *remain* with our armies ready for battle ?

LESSON XV

PART I

Indeclinable Past Participles or Gerunds

§ 158. The indeclinable past participle in Sanskrit, commonly called 'absolutive' or 'gerund,' always denotes a *prior* action, or an action *completed* before another, and corresponds to the perfect participle, or the participle in *ing* having the sense of the perfect participle, in English ; as, प्रतीहारी समुपसृत्य सविनयमवृवीत् (K. 8) 'the female door-keeper, drawing near or having drawn near, modestly said'; वैशंपायनो

युहूतंमिव ध्यात्वा सादरमन्नवीत् (K. 8) 'Vais'ampayana, as if contemplating for a moment, respectfully said.'

But in the sentence 'going to a village, he touches a blade of grass on his way,' we must say, ग्रामं गच्छन् पथि तृणं स्पृशति.

§ 159. Indeclinable past participles in Sanskrit are formed by त्वा or by य (changed to त्य) when a preposition precedes a root (for rules *vide* Dr. Keilhorn's Grammar §§ 513-525). They are, as before stated, used to denote a *past* or *prior* action and must have *the same agent* as the main verb; as, तुंरासाहं दुरोधाय धाम स्वायंभुवं ययः (Ku. II. I) 'having placed Indra at their head they went to the abode of Brāhma.' Here the agent of 'placing' and 'going' is the same, and hence the gerund can be used; but स तं हत्वाहमागच्छम् is wrong. In such cases the gerund cannot be used; the Locative absolute construction will have to be used to express the same sense; as, तस्मिस्तेन हतोऽहमागच्छम्. So सर्वे: पशुभिमिलित्वा सिहो विजप्तः (H. 2) 'the lion was entreated by all the beasts, having assembled together'; स एतं दोषं प्रस्याप्य नगरान्निर्वास्यताम् (Mu. 1) 'let him be expelled from the city (by thee) having proclaimed this crime.'

§ 160. The Sanskrit gerunds are very useful to economize the use of conjunctions and verbal forms in describing or narrating events. In translating constructions introduced by 'after having,' 'when' or 'after,' 'when,' 'after' &c., need not be translated, the gerund of the verb being alone used; as, रावणं हत्वा 'after having killed Rāvana'; 'when he went there, he did not find anything' स तत्र गत्वा न किमपि लेभे.

An English sentence containing several clauses introduced by 'having' would look awkward; but in Sanskrit several gerunds can be strung together to express those ideas which would be expressed in English by a verbal tense and the copulative conjunction; as, मां रुधिरेणालिप्य

बृक्षस्थाधः प्रक्षिप्य गम्यतां पर्वतमृष्यमूकं प्रति (P. III.) ‘having besmeared me with blood, and thrown me under the tree, go to the mountain Rishyamüka,’ i.e., *besmear me &c.*; and *go &c.* अय स ब्राह्मणस्तं पशुं राक्षसं मत्वा भयाद्भूमी प्रक्षिप्य दैवं निर्भत्यं गृहमुद्दिश्य प्रस्थितः (H. 4) ‘then, the Brähmana thinking the beast to be a demon, threw it on the ground with fear, and censuring Fate, set off for his home.’ When there are copulative assertions in English, the gerunds may be conveniently used in translating them into Sanskrit.

Obs. The natural sequence of events must be observed in the use of these gerunds; as, पक्त्वा भुक्त्वा स्वप्निति ‘having cooked and taken his food he sleeps’; but not भुक्त्वा पक्त्वा स्वप्निति.

§ 161. Some Sanskrit gerunds may often have the sense of prepositions and prepositional phrases; as, मत्त्वा ‘except,’ वादाद ‘with.’ उद्दिश्य ‘towards,’ अधिकृत्य ‘with reference to.’

PART II

Namul or Gerund in अम्

§ 162. There is another kind of gerund in Sanskrit formed by the addition of अम् immediately to the root or derivative base, and making the same changes as before the इ of the passive Aorist (see Dr. Kielhorn's Grammar § 526); as ल्पेण् ‘having thrown’ from ल्पिष्; वाद् ‘having spoken’; भोजं ‘having dined.’

§ 163. When this gerund is repeated, it denotes a repetition or recurrence of the action or state expressed by the root; as, स्मारं स्मारं नमति शिवं (S: K.) ‘having often and often called to mind he bows down to S'iva’; कलिङ्गनाथो मयि बद्धवैर इति शावं शावं चंद्रवर्मी युद्धायोद्यतो बभूव (Dk. II. 3) ‘having repeatedly heard that the lord of the Kalingas was hostilely inclined towards himself. Chandravarman

became ready to fight' ; so also पायं पायं, दशं दशं 'having repeatedly drunk or seen.'

§ 164. * With the words अग्रे, प्रथमं and पूर्वं this gerund or the ordinary one in स्वा is used ; as, अग्रे प्रथमं पूर्वं-वा भोजं भुक्त्वा वा व्रजति 'having first eaten he goes.'

(a) **With the words अन्यथा, एवं, कथं, and इत्यं this gerund of कृ 'to do' is used, provided the whole word thus formed retains the same meaning as the words themselves ; as, एवंकारं भुक्ते (S. K.) 'he eats *thus*' ; कथकारं भुक्ते 'in what manner does he eat' ; but शिरोऽन्यथा कृत्वा भुक्ते.

(b) †With the words यथा, तथा, when an angry reply is given ; as, तथाकारं भोक्षये कि तवानेन (S. K.) 'I will eat *that way* ; what have you to do with it' ?

§ 165. ‡With the words implying 'sweet' or 'seasoned' this gerund of कृ is used ; as, स्वादुकारं-लवणकारं-भुक्ते 'he eats, having made his food sweet or seasoned.'

§ 166. § In the case of the roots दृश् and विद् 'to know' this gerund is joined with their *object* to denote the *whole* or *collection* of that object ; as, कन्यादर्शं वरयति (S. K.) 'he chooses as many girls as he sees' ; i.e., *all* the girls seen ; ब्राह्मणवेदं भोजयति 'he feeds as many Brāhmaṇas as he knows,' i.e., *all*.

(a) ¶विद् 'to get' and जीव् 'to live' are combined with यावत् in the same sense ; as, यावद्वेदं भुक्ते 'he eats *as much as he gets*' ; यावज्जीवमधीते 'he studies *as long as he lives*', i.e., throughout his life.

* विभाषाप्रप्रथमपूर्वेषु । (III. 4. 24)

** अन्यथैवंकथमित्यसु सिद्धाप्रयोगवचेत् । (III. 4. 27)

† यथातथयोरस्याप्रतिवचने । (III. 4. 28)

‡ स्वादुमि णमुल् । (III. 4. 26)

कर्मणि दृशिविदो : साकल्ये । (III. 4. 29)

¶ यावति विदजीवोः । (III. 4. 30)

(b) § With the words चर्मन् and उदर this gerund of पूर् is used with the object; as, उदरपूरं भुक्ते 'eats so as to fill his belly'; so चर्मपूरं स्तृणाति 'spreads so as to cover the skin.'

§ 167. || With the words शुष्क, चूर्ण and रुक्ष this gerund of पिणि is used like the cognate accusative in English, i.e., the gerund of the root and the root itself are used to signify the sense denoted by the root; as, चूर्णपेषं पिनष्टि 'he grinds something till it is reduced to powder,' i.e., he grinds it to powder; so शुष्क-सक्ष-पेषं पिनष्टि.

(a) With the words समूल, अकृत, जीव, the roots हन्, फ़, and पृह् are respectively used in a cognate sense; as, अमूलघातं हन्ति 'he destroys so as to tear up by the roots, i.e., he totally extirpates'; अकृतस्थारं करोति 'he does a thing which was not done before'; तं जीवधाहं गृह्णाति 'captures him so as to preserve his life,' i.e., captures him alive.

(b) In the same way this gerund of हन् and पृह् is used with a noun to denote that it is the instrument of the action; as, मादधातं हन्ति = पादेन हन्ति 'he strikes with the foot'; उदरेषं पिनष्टि = उदरेन पिनष्टि 'he grinds with water'; similarly, तं हस्तधाहं गृह्णाति 'he takes him by the hand'; so पाणिधाहं; करधाहं &c.; हस्तवर्तं वर्तयति = हस्तेन &c. Other examples are:—जीवनाशं नश्यति 'perishes so that his life perishes, i.e., dies away'; ऊर्ध्वशोषं शुष्यति वृक्षः 'the tree is dried up while it is still standing'; so ऊर्ध्वपूरं पूर्यते.

§ 168. † Sometimes this gerund is used to denote similitude or likeliness, such as would be ordinarily expressed by इव; as, अजनाशं नष्टः 'he perished like a goat'; पार्थसंचारं चरति 'he walks like Partha'; घृतनिधं निहितं जलं 'water was kept as ghee (would be kept).'

§ चर्मोदरयोः पूरेः । (III. 4. 31)

॥ शुष्कचूर्णरुक्षेषु पिणिः (III. 4. 35)

.* समूलाकृतजीवेषु हन्तुञ्चाहः । (III. 4. 36)

† उपमाने कर्मणि च । (III. 4. 45)

§ 169. † Roots having the sense of 'हिंस्' 'to strike', such as हन्, तद् &c. are used in this gerundive form with nouns, when the object of this gerund is the same as the object of the main verb, and when the noun with which it is compounded would have stood in the instrumental case if the ordinary gerund had been used; as, दण्डोपधातं गाः कालयति 'he collects together the cows, beating (them) with a club.'

(a) Similarly, वज्रोपरोधं गाः स्थापयति 'he stations the cows so that they are all in the fold'; पाशवैगपीडं शेरे = पाशवम्याभुपीडयन् &c.

(b) ग्रह is joined with हस्त, केष, and words having the same sense, when immediate contiguity is intended; as, केषग्राहं युध्यन्ते 'having closely caught (each other) by the hair, they fight' (= केषेषु गृहीत्वा). Also हस्तग्राहं = हस्तेन गृहीत्वा, पष्टिग्राहं 'taking a stick,' (पष्टि गृहीत्वा) so लोष्टग्राहं.

§ 170. * With words signifying 'limbs of one's own body' this gerund is used, when the limb is not kept steady; as, भृविक्षेपं कथयति (वृत्तान्तं) 'he narrates (the account) throwing his eyebrows (glances) about in all directions.'

(a) † In the same way when a part of the body is completely hurt or afflicted in the action, this gerund is used with that part in the sense of the accusative; as, उरःप्रतिपेषं युध्यन्ते 'they fight so as to afflict their whole bosom' (कृत्स्नमुरः पीडयन्तः); स्तनसंबाधमुरो जघान च (Ku. IV. 26) 'and she struck her bosom so as to hurt her breasts.'

§ 171. † The roots दिश् with आ and ग्रह are joined in their gerundive form with नामन् in the sense of the

‡ हिंसार्थानां च समानकर्मकाणाम् । (III. 4. 48)

* स्वांगोऽश्वेः । (III. 4. 54)

† परिविलश्यमाने च । (III. 4. 55)

‡ नाम्यादिशिग्रहोः । (III. 4. 58)

accusative ; as, नामादेशमाच्छ्वेष्टे 'he mentions (it) telling his name' ; नामग्राहं मामाह्वयति 'he calls me by taking my name' (i.e., by my name).

Obs. This gerund is used with nouns to form compound words ; as, ब्राह्मणवेदं, not ब्राह्मणन् वेदं; जीवग्राहं not जीवं ग्राहं &c.

स दुष्टाशयो बकः कर्मण तान्पृथमारोच्य जलाशयस्य नातिदूरे
शिलां समासाद्य तस्यामाक्षित्य स्वेच्छया भक्षयित्वा भूयोपि जलाशयं
समासाद्य जलचरणां मिथ्यावार्तासंदेशकैर्मनांसि रंजयनाहारवृत्तिमकरोत् ।
(P. I. 7)

ततो भातृशरीरमनिसाकृत्वा पुनर्नवीकृतवैधव्यदुःखया मया त्वदीयं
देशमवतीर्थेमे काषाये गृहीते । (M. 5)

प्रवृत्ते प्रदोषसमये चंद्रार्पाड्दचरणाभ्यामेव राजकुलं गत्वा पितुः
समीपे मुहूर्तं स्थित्वा दृष्ट्वा च विलासवतीभागत्य स्वमवनं शयन-
तलमधिशिश्ये (K. 98)

ते हिमालयमामंत्र्य पुनः प्राप्य च शूलिनम् ।

सिद्धं चास्मै निवेद्यार्थं तद्विसृष्टः खमुदयुः (Ku. VI. 94)

अहं येनेष्टिपशुमारं मारितः सोऽनंन स्वागतेनाभिनन्दयते । (S'. 6)

सा दुर्बेरभवनान्निवर्तमाना समापत्तिदृष्टेन केशिना दानवेन चित्र-
लेखाद्वितीया बंदिग्राहं गृहीता (V. 1)

मगधराजः प्रक्षीणसकलसैन्यमंडलं मालवराजं जीवग्राहमभिगृह्ण
दयालुतया पुनरपि स्वराज्ये प्रतिष्ठापयामास । (Dk. I. 1)

मत्तकालो नाम लाटेश्वरो वीरकेतोस्तनयां वामलोचनां नाम तरुणी-
रलमसामान्यलावण्यं श्रावं श्रावमवधूतदुहितप्रार्थनस्य तस्य पाटलीं नामा
नगरीमरौत्सात् । (Dk. I. 3.)

अनंतरं सूत्रधारो दारुवर्मा धैरोभक्तपुरःसरैः पदातिलोकैर्लोष्टघातं
हृतः । (Mu. 2)

सम्प्राप्य राक्षससम्भां चक्रन्द क्रोधविहृवला ।

नामग्राहमरोदीत्सा भ्रातरौ रावणांतिके ॥ (Bk. V. 5.)

ADDITIONAL SENTENCES FOR EXERCISE

लतानृपातं कुमुगात्यगृण्हात्स नदावस्कंदमुपास्पृशच्च ।

कुत्सहलाज्ज्वाशशिलोपवेशं काकुत्स्य इषत्स्मयमान आस्त ॥ (Bk. II. 11)

लेहात्सभाजयितुमेत्य दिनान्यमूलि

नीत्वोत्सवेन जनकोऽज्ञा गतो विदेहान् ।

देव्यास्ततो विमनसः परिसांत्वनाय

धर्मसिनाद्विशति वास्तगृहं नरेण्ड्रः ॥ (U. 1)

विश्वासप्रतिपद्मानां वंचने का विदाधता ।

अंकमारुहय सुप्तं हि हत्वा किञ्चाम पौखम् ॥ (H. 4)

तामिदुसुंदरमुखीं सुचिरं विभाव्य

देतः कथं कथमपि व्यपवर्तते मे ।

लज्जां विजित्य विनयं विनिवार्य द्वय-

मुन्मत्य भंथरविवेकमकांड एव ॥ (MaI. 1)

थुत्वा वातीं जलदक्षितां तां श्रवेशोऽपि सद्यः

शापस्यांतं सदयहृदयः संविधायास्तकोपः ।

संयोज्यतौ विगलितशुचौ दंपती हृष्टचित्तौ

भोगानिष्टानविरतमुखं प्रापयामास शश्वत् ॥ (Me. 119)

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च अयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ (Bg. I. 31)

राजवाहनो रसालतरुषु कोकिलादीनां पक्षिणामालापाठ्थावं धावं विक-
सितानि सरांसि दज्जं दर्शममंदलीलया ललनासमीपमवाप । (Dk. I. 5)

तेनैव दीपदशितेन विलपयेन गत्वा स्थितेऽर्धरात्रे वासगृहं प्रविष्टो विश्वस-
प्रसुप्तं सिंहधोर्षं जीवग्राहमग्रहीयम् । (Dk. II. 4)

तं विप्रवर्णं कृतधातयता यांतं वने रात्रिचरी डुड़ीके ।
जिधांसुवेदं धूतभासुरास्त्रस्तां ताढ़काख्यां निजधान रामः ॥

(Bk. II. 23)

विद्यतप्रणाशं स वरं प्रणष्टो यद्वोधर्षशोषं तृणवद्विशुष्कः ।
अर्थे दुराये किमृत प्रवासे न शासनेऽवास्थित यो गुरुणाम् ॥

(Bk. III. 14)

यो नष्टानपि जीवनाशमधुना शशूषते स्वामिन-
स्तेषां दंरिभिरक्षतः कथमसौ संभास्यते राक्षसः ।
इत्यं वस्तुविवेकमूढमतिना म्लेच्छेन नालोचितं
दंवेनोपहतस्य बुद्धिरच वा पूर्वं विपर्यस्यति ॥ (Mu. 6)

N. B.—Use participles for the words italicised.

Seeing the fowler *coming* towards them, all the *animals becoming* frightened, ran away in different directions.

When did you come back, *acquainting* the lord of the Vangas with this news?

Becoming of one accord and *forming* a strong resolution *not to desist from* the work undertaken, begin your business.

A jackal, *roaming* at will near the precincts of a town, accidentally fell into an indigo vat, and *being* unable to get up, remained there, *feigning* himself to be dead.

The Brâhmaṇa, *hearing* the words of the rogue, placed the goat on the ground, looked at it again and again, placed it once more on his shoulder, and took his way home, *thinking over* the rogue's words.

Then he was respectfully dismissed by the minister; *having called* him to court, *honoured* him with suitable presents, and *communicated* to him the message of the king.

N. B.—Use Namul forms for the words italicised.

He chose *as many girls as he saw* (दृश्) suitable to himself.

He *reduced* (पिष्) the medicine *to powder*, and placing it on fire and boiling it, drank it up.

He *was pelted to death* (हत्) by the followers of the king for having killed their master.

I fell upon my enemy all at once, and routing all his followers, *caught* (यद्) him *alive*.

The king of Pataliputra captured the town of Vasudurga, and *took* its inhabitants *prisoners*.

Who calls me *by my name*?

LESSON XVI

The Infinitive Mood

§ 172. When one action is represented as being done for another action, the latter is, in Sanskrit, expressed by the Infinitive, which is formed by the addition of the termination तुम् to the root in the same way as the third person singular of the Periphrastic Future. It has the sense of 'in order to,' 'for the purpose of,' 'for,' and thus corresponds to that form of the English Infinitive which is called 'infinitive of purpose' or 'gerund.' The Sanskrit Infinitive has thus a dative sense, and may, if necessary, be replaced by the dative case of the verbal noun derived from the root; as, पारसीकांस्ततो जेतुं प्रतस्थे (R. IV. 60) 'he then set out *to conquer* the Persians', i.e., for the purpose of conquering &c. Here जेतुं = जयाय, and the sentence may stand thus: पारसीकानां जयाय प्रतस्थे; so स्वेदसलिलस्नातापि पुनः स्नानुमवातरम् (K. 147) where स्नातुं = स्नानाय.

Obs. (a) Like the English infinitive, the Sanskrit Infinitive is a remnant of an old inflexion. In Vedic times the verbal noun formed from a root by the termination तु (गंतु, यातु) was regularly declined. We find such forms as गंतुं गंतवे, गंतोः, as if गंतु, was a regular noun. In course

of time the use of the forms गंतोः गंतवे, became less and less frequent, and the form that was chiefly used was the accusative inflexion. It was subsequently considered to have a dative sense, and hence the present Infinitive form in Sanskrit has always the sense of the dative.

(b) The Sanskrit Infinitive corresponds in Latin to the Supine in *um* (*datum* = दातुं) which is properly the accusative of a verbal substantive, just as in Sanskrit ; ‘Themistocles Argos habitatum (स्थातुं) concessit’ ‘Themistocles retired *to live* at Argos.’ The same sense is expressed, as in Sanskrit, by the dative of the gerundive participle ; ‘Decemviri *legibus scribundis*’ (विधिनिर्माणाय) ‘Decemvirs *for framing* laws.’

§ 173. It follows from the definition that the Infinitive in Sanskrit cannot stand as the *subject* or *object* of a verb. It has no connection with any words in the sentence, except that it may, where possible, govern a noun in the same case as the root from which it is derived. Where the Infinitive occurs in English as the *subject* or *object* of a verb an abstract noun from the root must be used in Sanskrit ; as, ‘*to get up* early in the morning is wholesome’ प्रातरेव उत्थानं (not उत्थातुं) आरोग्यावहं ; ‘I learn *to sing*’ अहं गानमधीये.

(a) The Infinitive after verbs of ‘*seeing*,’ ‘*hearing*’ is, as in Latin, translated by the present participle ; as, ‘I heard him *speak*’ भाषमाणं तमश्रीष्टं ; so अधीयानं ददर्श तं ‘he saw him *study*.’

§ 174. The strict sense of the Sanskrit Infinitive is *motive* or *purpose* of an action ; but there are some cases, as in English, where the Infinitive is used with *nouns* and also *adjectives* ; as, ‘*fit to do*’, ‘*able to go*’, ‘*time to read*.’ Such cases are, however, limited by Sanskrit idiom. Some of the principal cases of this nature are given below.

§ 175. *The Infinitive is used with verbs and sub-

*समानकर्तृकेषु तुम्हन् । (III. 3. 158)

stantives meaning ‘*to wish*’ or ‘*desire*’, provided the agents of the infinitive and the verb are the same; as, पिनाकपाणि पतिमानुभिच्छति (Ku. V. 53) ‘desires to obtain for her husband the Pinakahanded god (S’iva)’; so असुं वांछति शांभवो गणपतेराखुं कृषातः फणी (P. I. 8); but not त्वा गन्तुमह-भिच्छामि ‘I wish thee *to go*’, where the agents of गम् and इष् are not the same.

§ 176. † It is used with verbs meaning *to be able*, *to make bold*, *to know*, *to be wearied*, *to strive*, *to begin*, *to get*, *to set about*, *to bear*, *to be pleased* or *to condescend*, and *to be*; as, न शक्नोमि हृदयमवस्थापयितुं (U. 4) ‘I am not able to compose my heart’; वक्तुं मिथः प्राक्तमतेवमेन (Ku. III. 2) ‘thus proceeded to speak to him privately’; जानासि देवीं विनोदयितुं (U. 1) ‘you know (how) to entertain my queen’; अस्ति-भवति-विद्यते-वा भोक्तुमन्नं (S. K.) ‘there is food to eat’; न विषहे विपत्तिमवलोकयितुं (Ve. 3) ‘I cannot bear to see the distress.’

† शक्षूष्वत्ताग्लावटरभलभक्तमसहार्हस्यवेषु तुमुन् (III. 4. 65)

This Sūtra presents a knotty point. Bhattoji Dīkshita says अर्थग्रहणमस्तित्वैव सम्बद्ध्यते अन्तरत्वात्, i.e., the Sūtra gives roots from शक् to अहं and roots having the same sense as अस् ‘to be.’ But this is hardly consistent with the almost overwhelming evidence of usage. According to Dīkshita’s interpretation, पारय् ‘to be able’ cannot be used with the infinitive; but न पारथामि निवेदयितुं (S. 4) पारयिष्यस्यत्रभवत्या अपराद्यु (M. 3) are instances from a standard author; similarly विद् ‘to know’ cannot be used with the infinitive; but न च वेद सम्याद्वष्टुं न सा (R. VI. 30) is as good an instance. We must, therefore, suppose that the Sūtra indicates the existence of an interpretation connecting अर्थग्रहण with all the preceding roots; otherwise we shall have to condemn as wrong all such constructions as those given above. Taking this view I have interpreted the Sūtra, connecting अर्थग्रहण with all roots.

§ 177. * It is used with words meaning *sufficient*, *strong*, *able*, and substantives meaning *ability*, *power*, or *skill*; as, लिखितमपि ललाटे प्रोन्निष्ठतुं कः समयः (H. 1) 'who is able to avoid that which is written on his forehead'? लोकान् वर्धुं हि तत्पः (Ku. II. 56) 'his penance is able (sufficient) to burn the worlds'; अस्ति मे विभवः सर्वं परिज्ञातुं (V. 2) 'I have power to know everything'; कोऽन्यो हृतवहाद्वर्धुं प्रभविष्यति (S. 4) 'who else than fire has power to burn'? शोक्तुं प्रवीणः कुशलः पटुवा (S. K.) 'skilful in eating' (knowing how to eat).

§ 178. † It is used with words meaning 'time' with reference to the work of the time; as, वक्तुरोऽयमात्मानं प्रकाशयितुं (S. 1) 'this is indeed the time to show myself'; समयः खलु स्नानमोजने सेवितुं (V. 2) 'it is time to bathe and take food.'

Note.—As in Latin, some verbs in Sanskrit are of the nature of *deponents*, i.e., passive in form, but active in sense; as, वाक्, युज्, अर्ह and their derivatives; as, न शक्यास्ते दोषाः समाधातुं (H. 3) 'those faults cannot be corrected or remedied'; न युक्तं असोको वामपादेन ताडियितुं (M. 8) 'the As'oka does not deserve to be kicked with the left foot.'

§ 179. The Sanskrit Infinitive has no *passive* form, the same form being used to denote both *active* and *passive* senses. In turning a sentence involving an Infinitive into the *passive* voice, the words governed by the Infinitive remain unaffected; as, स मित्राय द्वाग्वुभिष्यति; तेन मित्राय द्वाग्वुभिष्यते; रामो ग्रामं गंतुमारेभे; रामेण ग्रामं गंतुमारेभे. Where the object of the Infinitive and the verb is the same, it is, in the *passive* voice, put in the nominative case, leaving it to be *understood* with the Infinitive; as, स ग्रंथं पठितुं मिष्यति; तेन ग्रंथः पठितुं मिष्यते, the object of पठितुं being त

* पर्याप्तिवचनेष्वलमयेषु । (III. 4. 66)

† कालसमयवेलासु तुम्हन् । (III. 3. 167)

if necessary. In this case it will not do to say वंथ पठितुमिष्यते, for this would be an *impersonal* construction though इष् is not an intransitive verb.

In the case of roots like those referred to in the Note to § 178, both constructions will be faultless; पवनमालिगितुं शक्यते or पवनः आलिगितुं शक्यते, though the latter looks more elegant and classical,

§ 180. The use of the root अर्ह 'to deserve' deserves to be marked. It is frequently combined with the Infinitive in the sense of 'prayer' or 'respectful entreaty', or in those sentences where 'be pleased' or 'I pray' or 'beg' occurs in English, and in this sense it is generally used with the 2nd and 3rd persons; as, न मां परं संप्रतिपत्तुमहंसि (Ku. V. 39) ' (I) pray, do not consider me to be a stranger'; अथहितस्तावच्छ्रौतुमहंति कुमारः (Mu. 4) 'be pleased, O Prince, to hear it attentively' (I beg that you will hear &c.); प्रिये जानकि न आमेवंविधं परित्यक्तुमहंसि (U. 8) 'dear Jānakī, be pleased not to forsake me who am in this plight.'

§ 181. The infinitive with the final म् omitted is used with the words काम and मनः in the sense of 'wishing' or 'desiring' or 'having a mind', to do that indicated by the root; as, पुनर्यपि वक्तुकाम इवार्थो लक्ष्यते (S. 1) 'your honour appears desirous of speaking again.'

मध्यस्था भवती ना गुणदोषतः परिच्छेतुमहंति । (M. 1)

न युक्तं ते तथा पुराश्रमपदे स्वभावोत्तानहृदयमिमं जनं समयपूर्वं प्रतार्थेदृशैरक्षरैः प्रत्याचष्टुम् । (S. 5)

नार्हति तातो गजपुंगवधारितायां धुरि दम्यं नियोजयितुम् । (V. 5)

न शक्यं दैवमन्यथा कर्तुमभियुक्तेनापि । यावत्तु मानुष्के शक्यमुपपादयेतुं तावत्सर्वमुपपादताम् । (K. 62)

का गणना सचेतनेषु । अपगतचेतनान्यपि संघटयितुमलमयं मदनः ।
(K. 157)

अचिराधिष्ठितराज्यः शत्रुः प्रकृतिष्वरूपमूलत्वात् ।
 नवसंरोहणशिथिलस्तद्विव सुकरः समुद्दर्तुम् ॥ (M. 1)
 धातयितुमेव नीचः परकार्यं वेत्ति न प्रसाधयितुम् ।
 पातयितुमेव शक्तिनाखोरुद्धर्तमन्नपिटम् ॥ (P. I. 15)
 शब्दादीच्चिपयान् भोक्तुं चरितुं दुश्चरं तपः ।
 पर्याप्तोऽसि प्रजाः पातुमौदासीन्येन वर्तितुम् ॥ (R. X. 25)
 वृत्तं रामस्य वाल्मीकिः कृतिस्तौ किन्नरस्वनौ ।
 किं तदेन मनो हर्तुमलं स्यातां न शृण्वताम् । (R. XV. 64)
 व्यपदेशमाविलयितुं किमीहसे जनमिमं च पातयितुम् । (S'. 5)
 व्यालं बालमृणालतंतुभिरसौ रोद्धुं समुज्जंभते
 छेतुं वज्रमणीज् शिरीषकुसुमप्रांतेन सन्नहयते
 माधुर्यं मधुविंदुना रचयितुं क्षारांबुधेरीहते
 नेतुं वाञ्छिति यः खलार्द पथि सतां सूकैः सुधास्यंदिमिः ॥
 (Bh. II. 6)

ADDITIONAL SENTENCES FOR EXERCISE

अलभनया कथया । संहियतामियम् । अहमप्यसमर्थः श्रोतुम् । अतिक्रांता-
 व्यपि संकीर्त्यमानान्यनुभवसमां वेदनामुपजनयंति सुहृज्जनस्य दुःखानि ।
 तत्त्वाहृत्सि कर्त्य कथमपि विधृतानिमानसुलभानसून् पुनः पुनः स्मरणशोका-
 नलेभनतामुपनेतुम् । (K. 169)

अभात्य कुमारो विज्ञापयति । यद्यपि स्वामिगुणा न शक्यते विस्मर्तुं तथापि
 महिजापनां मानयितुमहत्यार्थः । (Mu. 2)

न खलु न खल्वमंगलानि चितयितुमहन्ति भवतः कौरवाणाम् । संघेयस्ते
 आत्तरो युध्माकम् । (Ve. 1)

शमयति गजानन्यान्घट्टिपः कलभोऽपि सन्
 भवति सुतरां वेगोदयं भुजंगशिशोर्विषम् ।

भुवमधिपतिर्बालावस्थोऽप्यलं परिरक्षितुं
 न खलु वयसा जात्यैवायं स्वकार्यसहो भरः ॥ (V. 5)
 अतोऽत्र किञ्चिद्भवतीं बहुभासां हिजातिभावादुपप्रभवापलः ।
 अयं जनः प्रष्टुमनात्तपोधने न चेद्रहस्यं प्रतिवक्तुमहंसि ॥ (Ku. V. 40)
 तमर्थमिव भारत्या सुतया योक्तुमहंसि ।
 अशोच्या हि पितुः कन्या सद्भत्तुप्रतिपादिता ॥ (Ku VI. 79)
 न पृथग्जनवच्छुचो वक्षां विगिनामुत्तम गन्तुमहंसि ।
 द्रुमसानुमतां किमंतरं यदि वायो ह्वितयेषपि ते चलाः ॥ (R. VIII. 90)
 अयि सुतपराक्रमानभिज्ञे,—
 धर्मात्मजं प्राते यमौ च कर्येव नास्ति
 मध्ये धूकोदरकिरीटभूतोद्देन ।
 एकोपि विस्कुरितमंडलचापचक्षं
 कः सिधुराजमभिषेणयितुं समर्थः (Ve. 2)

He strove as far as possible to effect the good of his countrymen.

Why do you wish to appropriate to yourselves the property of your brother?

I told him to do the work, which he did most reluctantly.

To take revenge appears at first pleasant to a man, but in the end it results in ruin to himself.

I do not bear to see even poor men disrespectfully treated.

Be pleased, O Krishna, to clear (छिद्) this doubt.

It is now time for you to begin to study your lessons.

Even an insignificant enemy does not deserve (अहं to) be slighted.

I desired them to go to Bombay, but they did not like to do accordingly.

How is it possible (शक्य) to go to another country, leaving you here alone?

Not to mention the poor, even rich persons find it difficult to live honourably in times of famine.

This villain deserves (यज्) to be punished for his crimes.

Let all the prisoners be ordered to be released on this auspicious day.

To expose one's self to danger is sometimes preferable to remaining idle in the house, being deterred by calamities.

In Alakà the splendid palaces will be able (अङ्ग) to equal (तुल्) you in those various particulars.

He was greatly desirous of doing good to others, but has not been able to accomplish his object to any extent.

I beg your honour to grant this request ; it will ever be my duty to remember it with gratitude.

LESSON XVII

Tenses and Moods

§ 192. In Sanskrit there are altogether ten Tenses and Moods : Present, Imperfect, Perfect, Aorist, Periphrastic Future, Simple Future, Imperative, Potential, Conditional and Benedictive. The ten *lakàras* given by Pànni are—लट्, लङ्, लिट्, लुङ्, लुट्, लृट्, लोट्, लिङ्, लृङ् and लेट्.* Of these the last लेट् is found only in the Veda, and has the sense of the subjunctive, and it is generally termed the 'Vedic subjunctive.' The remaining nine respectively

* This terminology of Pànni is artificial, and is not based on any particular principle. Other grammarians have adopted a somewhat rational nomenclature. The names of the several tenses and moods, according to them, are in the above order as follows :—भवती (वर्तमाना), हयस्तनी, परोक्षा, अद्यतनी, श्वस्तनी, भविष्यति, पञ्चमी, सप्तमी (these two alone being quite artificial) क्रियातिपत्ति: and आशीः. The feminine is used, because, the word वृत्तिः is understood after each.

correspond to the tenses and moods given above, the Bene-dictive being in Sanskrit included in लिङ् and distinguished from the Potential (विधिलिङ्) as आपीलिङ्.

§ 183. Every verb in Sanskrit, whether in a primitive, causal, desiderative, or frequentative form, may be conjugated in the ten tenses and moods, though the last two derivative forms of verbs are very rarely used except in the Present tense. The senses conveyed by them are usually expressed by other forms or combinations of words ; as, जिमिष्यति = गृह्णमिष्यति ; बदावचते = भूषं बटति.

§ 184. Some of the tenses and moods in Sanskrit exactly correspond to the tenses and moods in other languages, and some are peculiar to Sanskrit. In this and the next three Lessons are given their uses and meanings. The Present tense and the Imperative and Bene-dictive moods are considered in this Lesson.

Present Tense

§ 185. The Present tense is used to denote an action taking place, or a fact existing, at the *present* time ; as जगतः पितरौ धदे (R. I. 1) 'I salute the parents of the Universe.'

Obs. Strictly speaking, the Present tense in Sanskrit corresponds to the present progressive, imperfect or incomplete form, which expresses the *continuance of an action which is begun*. Patañjali says 'प्रवृत्स्याविरामे शासितव्या भवन्ति' which indicates that the action denoted by a verb in the Present tense is yet continuing and has not stopped ; as, चहति जलमियं पिनष्टि गंधानियं (Mu. 1) 'this lady brings (is bringing) water ; this (another) grinds (is grinding) odorous substances' एतास्तपस्त्वकन्यका इत एवाभिवर्तते (S. 1) 'these ascetic-girls come (are coming) in this very direction.' There is no distinct form in Sanskrit to express this *continuous action* ; hence its usual signification.

It must, however, be remembered that it is only by a special adverb or by the context, that the Present tense can be confined to mean *a present act solely*; as देवदत्तो गच्छति (i.e., अघूना) ; or संप्रत्यर्थीयावहे. The principal use of the Present indefinite is, as observed by Bain (*Grammar Page 185*) ‘to express what is true at all times.’ It expresses present time only as representing *all* time. The permanent arrangements and laws of nature, the peculiarities and propensities of living beings, and whatever is constant, regular, and uniform, have to be represented by the present indefinite’; as सत्संगतिः कथय कि न करोति पुंसां (Bh. II. 28) ‘say what the company of the good does not do to men’; अस्त्युत्तरस्यां दिशि हिमालयो नाम नगाधिराजः (Ku. I. 1) ‘there is (stands) in the northern direction the lord of mountains called the Himalayas’; so नास्ति जीवितादन्यदभिमततरभिह सर्वजंतुनां (K. 85); क्रषीणां पुनराद्यानां वाचमर्थोनुधावति (U. 1.); न सलु बहिरुपाधीन् ग्रीतयः संश्रयते (Mal. 1) &c.

§ 186. Besides these general senses, the Present tense in Sanskrit has, like the English present, the following senses :

(a) It has sometimes the meaning of *immediate future*; as, अयमहमागच्छामि (S. 3) ‘here I come (shall come)’; कदा-गमिष्यसि—एष गच्छामि (S. K.); तन्वयं न भवसि (Mal. 5).

(b) When an action has just taken place, the Present may be used to denote the *recent past* action; as, कदा त्वं नगरादागतोऽसि?—अयमागच्छामि (S. K.) ‘when did you come from the village? here I come (I have just come).’

(c) In fables and in recounting past events it is used as if the narrator saw them passing before his eyes, as, इस्ती बूते कस्त्वं (H. 2) ‘the elephant asks (asked) who art thou?’

(d) With words meaning *till*, *as far as*, *before when*, &c., it has the sense of the Future perfect; as, तत्पावश परापत्ति तावदसंपत्तानेन तस्माहनेन (U. 4) ‘therefore, before he returns (or till he shall have not returned) walk away through this thicker of trees.’

(e) Sometimes the Present denotes a *habitual action* such as is represented in English by the past habitual 'used to' or 'would'; as, पातु न प्रथमं व्यवस्थिति जलं (S. 4) 'did not think of drinking water first' (was not in the *habit* of drinking, &c); so हिरण्यको भोजनं कृत्वा बिले स्वप्निति (H. 1).

§ 187. The Present is sometimes used for the Future in conditional sentences, or such as imply condition; as, योऽप्य ददाति (दाता दास्यति वा) स देवां याति (याता यास्यति वा) (S. K.) 'he who offers (will offer) food goes (will go) to heaven.'

§ 188. When joined with the particle स्म the Present has the sense of the Past; as, कस्मिहिच्छृङ्खे भासुरको नाम सिद्धः प्रतिवर्सीति स्म (P. I. 8) 'there lived in a forest a lion named Bhàsuraka'; कीर्णति स्म प्राणमूल्येयंशासि (S'i. XVII. 15) 'bought fame at the cost of their lives.'

§ 189. With interrogatives, the Present often conveys the sense of the Future with reference to a desire; as, कि करोमि क्व गच्छामि (U. 1) 'what shall I do, where shall I go?' कं भोजयसि (S. K.); so कि गच्छामि तपोवनं (Mu. 6).

(a) When an answer is given to a question, the Present is used in the sense of the Past with the word नन्; as, कठम-कार्ष्णः किम्—नन् करोमि भोः (S. K.).

§ 190. * With the words गुरा and यावत् when used as adverbs, it has the sense of the Future, when *certainly* is indicated; as, आलोके से निपतति पुरा (Me. 88) 'will surely fall in the range of your sight'; यावदस्य दुरात्मनः समुन्मूलनाम् कश्चुञ्जं प्रेषयामि (U. 1) 'I shall send S'atrughna to exterminate this wretch.'

Obs. 'Certainty' need not be necessarily meant.

The Imperative Mood

§ 191. This mood is used in the 2nd person in the sense of *command, entreaty or gentle advice*, as in English; शृणुते हे

* यावस्तुरानिपातयोलंट्। (II. I. 8. 4.)

पौरा: (Mk. 10) 'Listen, ye citizens'; परित्रायध्वं परित्रायध्वं ! 'help! help!'; हा प्रियसवि क्वासि देहि मे प्रतिबचनं (U. 1) 'alas, my beloved, where art thou? Give me response'; तृष्णा छिद्धि भज समां जहि मदं (Bh. II.) 'leave off ambition (greedy desire); have forbearance; give up pride.'

(a) The Imperative in the passive voice is often used as a polite way of expression; as, एतदासनभास्यतां (V. 2) 'here is a seat, please sit down.'

§ 192. The second and third person Imperative is frequently used to express benedictions or blessings; as, प्रत्यक्षाभिप्रपत्नस्तनुभिरवतु वस्ताभिरट्टाभिरोऽः (S'. 1) 'may S'iva, endowed with those eight visible forms, protect you!'; पञ्चन्यः कालवर्षी भवतु जनयनोनदिनो वांतु वाताः (Mk. 10) 'may rain pour down in season! may winds blow pleasant to the people's mind'; पुत्रमेवंगुणोपेतं चक्रवर्तिनमानुरूहि (S'. 1) 'may you get a son possessed of these qualities, who will be a sovereign ruler!'; पुत्रं लभस्वात्मगुणानुरूपं (R.V. 84) 'may you get a son worthy of yourself'; तात मे चिरं जीव (U. 4) &c.

§ 193. The Imperative is used in commands and exhortations extending to the future as well as to the present, and is generally used in laws and in laying down precepts, just as the Potential mood is used in the same sense. See Lesson XVIII.

§ 194. There is a use of the second person Imperative, which deserves notice. When 'frequency' or 'repetition of acts' is indicated the imperative second person (Parasm. and Atm.) is repeated, though the subject of the main verb be different and verb be in any tense; as, याहि याहीति याति (S. K.) 'he goes often and often'; so यात यातेति याथ; अघीष्व अघीष्वेति अघीते.

Obs. This corresponds to the use of the Imperative mood in Marathi and other languages derived from Sanskrit; as, 'हा गृहस्थ खा खा खातो'; 'बोल बोल बोलतो'; 'पंतोजीने मूलांना मार मार मारिले.'

(a) The Imperative is similarly used (without being repeated) when several acts are spoken of as being done by one person; as, सकृत् पिब धानाः खादेत्यभ्यवहरति (S. K.) 'he takes his meals, eating barley and tasting fried corn.'

Compare Marathi :—'शेंगा खा, दाणे चाव, पाणी पी, अशा रोटीनेहा सकाळी चरत असतो'; 'कुळें झाडेंच उपट, कुंडाचा फोड, फुलेंच तोड, कांद्याच मोड, असा त्या दुष्टानें बागेचा अगदी नाश करून सोडिला.'

The Benedictive Mood

§ 195. The Benedictive mood (भूयात्-भविषीष्ट) is always used in giving blessings, and in the first person expresses the speaker's wish; as, तत्किमन्यदाशास्महे केवलं वीरप्रसवा भूयाः (U. 1) 'so what else shall we say as a blessing? May you give birth to a warrior'; विद्येयसुदेवाः परमरमणीयां परिणतिः (Mal. 6) 'may the gods make the end very pleasant'; कृतार्था भूयासं (ibid.) 'may I become successful!'

कव नु खलु संस्थिते कर्मणि सदस्यैरनुज्ञातः श्रमक्षांतमात्मानं
विनोदयामि । (S. 3)

किमधुना करोमि । कव गच्छामि । कथं मे शांतिर्भविष्यति । अथवा
तमेव पिंगलकं गच्छामि कदाचिच्छरणागतं मां रक्षति न प्राणैर्विष्यो-
जयति । (P. I. 16)

ततो दिनेषु गच्छसु पक्षिशावकानाकम्य कोठरमानीय प्रत्यहं खादति
स मार्जरः । (H. 1)

तारापीडो देवीमवदत् । अफलमिवाखिलं पश्यामि जीवितं राज्यं च ।
अप्रतिविधेये धातरि किं करोमि । तन्मुच्यतां देवि शोकानुबंधः ।
आधीयतां धैर्यं च धर्मं च धीः । (K. 65)

शुश्रूषस्व गुरुन् कुरु प्रियसखीवृत्तिं सपल्नीजने
भर्तुर्विप्रकृतापि रोषणतया मासम प्रतीपं गमः ।

भूयिष्ठं भव दक्षिणा परिजने भाग्येष्वनुत्सेकिनी
 यांत्येवं गृहिणीपदं युवतयो वामाः कुलस्याधयः॥ (S'. 4)
 पातुं न प्रथमं व्यवस्थति जलं युध्मात्स्वपीतेष् या
 नादते प्रियमंडनापे भवतां स्नडेन या पल्लवम् ।
 आद्ये वः कुसुमप्रवृत्तिसमपे यस्या भवत्युत्सवः
 सेवं याति शकुंतला पतिगृहं सर्वैरनुज्ञायताम्॥ (S'. 4)

ADDITIONAL SENTENCES FOR EXERCISE

अये उदितभूयिष्ठ एष भगवानशेषभुवनहीपवीपकस्तपनः । तमुपतिष्ठे ।
 (Mal. 1)

अनन्यभाजं पतिमान्युहीत सा तथ्यमेवाभिहिता हरेन ।
 न हीहरव्याहृतयः कदाचित्पुण्यंति लोके विपरीतमर्थम् ॥
 (Ku. III. 63)

पुरीमध्यस्तकं लुनीहि नवनं मुखाण रत्नानि हरामरांगनाः ।
 विगृहय चक्रे नमुदिद्विधा चली च इत्यमस्वास्प्यमहर्त्तर्वं दिवः ॥
 (S'i I. 51)

संतः संतु निरंतरं सुकृतिनो विद्यवस्तपापोदया
 राजानः परिपालयन्तु चसुर्दी अर्बे स्थिताः सर्वदा ।
 काले संततर्विष्णो जलमुचः संतु स्थिराः पुष्यतो
 मोदतां धनदद्वाधवसुहृदगोष्ठीशमोदाः प्रजाः ॥ (Mal. 10)
 तृष्णां छिद्धि भज क्षमां जहि मदं पापे रौत मा कृथाः
 सत्यं बूहपनुयाहि साधुपदवीं सेवरव विद्वज्जनम् ।
 मान्यान्मानय विद्विषोऽप्यनुनय प्रच्छादय स्वान्मुणान्
 कीर्ति पालय दुःखिते कुरु दयामेतत्सतां चेष्टितम् ॥
 (Bh. II. 77)

कदचैकातं सुखमुपगतो दुःखमेकात्ततो वा
 नीचर्गच्छत्पुरपरि च वशा चक्रनेमिक्षमेण । (Me. 112)

बाह्यं विद्यो हरति तिष्ठति वाचि सत्यं
 वानोभ्रति दिशति पापवदाकरोति ।
 वेतः प्रसादयति दिशु तनोति शीति
 सत्त्वंगतिः कथय कि न करोति पुंसाम् ॥ (Bh. II, 28)

The serpent having climbed the tree used to eat the young ones of crows.

Arjuna, having strung his bow, says to Karna : 'Are you now ready to fight with me ?'

There is a tortoise being carried by two birds on their shoulders.

Why do you abandon me here ? What shall I do ? To whom shall I go for protection ?

I shall just wait for her (*use यावत्*) sitting under the shade of this tree.

I have just come back from a long travel ; and do you tell me to work so soon ?

May you both get sons resembling you in all good qualities !

Obey your parents ; respect the learned ; never speak one word of censure to others ; and be content with your position.

May cows give (*Ben. of ए*) much milk ! May the Earth be furnished with all sorts of corn by clouds pouring down in season !

Let spies disguised as ascetics be sent all over his dominions to find out the real state of his kingdom.

He desolated the whole country pulling down houses, driving away the people, and burning down their possessions.

LESSON XVIII.

The Potential Mood

§ 196. The Potential mood in Sanskrit corresponds to the Subjunctive mood in English and Latin, but it has not all the senses and uses of the English Subjunctive, nor the wide application of the Latin Subjunctive. In English the Subjunctive mood is not used in independent clauses ; in Latin, it is used without any preceding verb to express a *wish* but it is generally used in dependent assertions ; but in Sanskrit the Potential mood is used both in *independent* and *dependent* assertions ; as, नीचैरास्यं गिरिमविवसे : (Me. 26) कृत्यं घटेत सुहृदो यदि तत्कृतं स्यात् (Mal. 1). We shall now see in what senses it is used in Sanskrit.

§ 197. The Potential expresses (A) probability, command, wish, prayer, hope, and capability ; (B) it is used in dependent clauses in which the above senses are implied ; and (C) it is used in conditional or hypothetical sentences, in which one statement depends upon another as its reason or condition.

(A)

§ 198. The senses of 'probability,' 'command' &c. expressed by the Potential are expressed, in English, by 'may,' 'shall,' or 'should,' and often by 'will,' 'would' 'could,' 'might,' as used in direct assertions ; as, लभेत सिकतासु तेलमपि यत्नः पीडयन् (Bh. II. 5) 'one may even get oil from sand, by diligently squeezing it together' ; मौर्ये भूषणविक्रमं नरपतौ को नाम सम्भावयेत् (Mu. 5) 'who, indeed, would think it probable that the Maurya king would sell ornaments ?' ; जेतारं कातिकेयस्य विजयेय (Mv. 3) 'may I conquer the conqueror of Kartikeya ?'; मनसिजतहः कुवन्मां फलस्य रसज्ञः (M. 4) 'may the tree of Love make me taste the flavour of its fruit ?'; कुर्या हरस्यापि पिनाकपाणेष्वयंच्चुति (Ku. III. 10) I could make even the Pinaka-weaponed God lose his

strength of mind'; भो भोजनं लभेय (S., K.) 'I pray that I get food.'

(a) The most general application of the Potential is in giving commands, in laying down precepts or rules for guidance, and in showing obligations of duty, as expressed by *shall* or *should* in English; as, ऊनद्विवर्षं निखतेत् (Y. III. 1) 'one shall bury' a child that is less than two years old'; आपदर्थं धनं रक्षेत् (C. 29) 'one should save wealth against (in order to meet) bad time'; सहसा विदधीत न क्रियां (Ki. II. 30) 'one should not do any act rashly.'

Obs. Panini lays down that the Potential, as well as the Imperative, is used in *directing* (a subordinate &c.), *giving invitation*, *expressing permission* (to do a thing), *in speaking of an honorary office or duty*, *in asking questions*, and *in prayers* (विधिनिमत्रणमत्रणाधीष्टसंप्रश्नप्रार्थनेषुलिङ्ग III. 3. 161), and that in the case of *direction*, *permission*, and *proper (particular) time* the Potential, the Imperative and the Potential passive participles may be equally used प्रैषातिसर्गं-प्राप्तकालेषु कृत्याश्च (III. 3. 163); as, इह भुंगीत-भुक्तां भवान्; इहासीत भवान् or इहास्यतां आसितव्यं भवति 'you may sit here'; नीचैरास्त्वं गिरिमधिवसे: (Me. 26) 'you may dwell on the mountain' &c.; पुत्रमध्यापयेदभवान् 'you will teach the son as an honorary duty'; कि भो वेदमधीयीय उत तकं 'Sir, what shall I learn, the Veda or Logic?'; भोजनं लभेय or लभै.. (S. K.)

The use of the Potential is, however, more common in these senses than that of the Imperative or the participle.

§ 199. When *fitness* is implied, the potential passive participle or this mood may be used, and sometimes the noun in त् also; as, त्वं कन्यां वहेः, त्वं कन्याया बोढा, or त्वया कन्या बोढव्या (S. K.) 'thou art fit to marry the girl.'

(a) When 'capability' is implied, the Potential or the potential passive participle may be used; as, भारं त्वं वहेः or भारस्त्वया बोढव्यः (S. K.) 'you can carry the load.'

§ 200. *With interrogative words such as, कि, कतर, &c. the Potential or Simple Future is used to imply censure as, कः कतरो वा हरि निदेत् निदिष्यते वा 'who will censure Hari'?

(a) †When wonder is implied, the Simple Future is used in preference to the Potential, when यदि is not used; as, आश्चर्यमधो नाम कृष्णं द्रक्ष्यति (S. K.) 'it is a wonder that the blind man should see Krishna!'; but आश्चर्यं यदि सोऽवीयीत 'a wonder if he study.'

(B)

§ 201. The Potential mood is used in dependent sentences implying the senses of *hope*, *prayer*, &c. stated in § 197; as, आशंसेऽवीयीय (S. K.) 'I hope I shall learn'; आशंसा न हि नः प्रेते जीवेम इशमूर्धनि (Bk. XIX. 5) 'we had no hopes that we should live' &c.

(a) With words implying 'wish' the Potential is used in the sense of the infinitive mood when the agents of both the actions are the same; as, भूजीयेति इच्छति (S. K.) = भोक्तुमिच्छति 'wishes that he will eat', or 'wishes to eat.'

§ 202. In dependent sentences, the Potential is often used with relative words to denote 'result or purpose'; as, दोषं तु मे कञ्चित्कथय येन स प्रतिविधीयेत (U. 1.) 'but tell me some fault of mine so that (in order that) it may be rectified.'

§ 203. †When a *hope* is expressed except by the word कच्छत, the Potential is generally used; as, कामो मे भूजीत भवान् 'it is my hope that you will eat'; but कच्छज्जीवति 'I hope he lives'; कच्छदभर्तुः स्मरति रसिके त्वं हि तस्य प्रियेति (Me. 88) 'I hope you remember your master, O pleasing bird, because you are his favourite.'

(a) †When 'expectation' is implied by such words

* कवुते (गहणा) लिङ्गलृटी (III. 3. 144)

+ (विश्रीकरण) जोते सूख्यदी । (III. 3. 151)

‡ कामपवेहनेऽकच्छति । (III. 3. 158)

¶ विश्वासा धातो सम्भावनवज्ञनेऽयदि (III. 3. 155)

as, संभावय्, अपि, or अपि नाम, the Potential or Simple Future is used except when the word यद् is used; as, सम्भावयामि भूजीत मोक्षयते वा भवान् (S. K.) 'I expect you will eat'; अपि नाम भगवतीनीतिक्षेप्यर्थे (Mal. 7) 'would (I wish) that the plans of the revered lady become successful?'; अपि जीवेत् स ब्राह्मणशिशुः (U. 2) 'may I expect that the Brahmana boy comes to life?' (Would that he comes to life?) But सम्भावयामि यद्भूजीथास्त्वम् 'I expect that you will eat.'

(b) *When word expressing 'wish' such as, इष्, कम्, प्रार्थ् &c., are used, the Potential or Imperative is used; as, इच्छामि सोमं पिवेत् पिवतु वा भवान् (S. K.) 'I wish your honour will drink Soma.'

204. †With the words काल, वेला, समय the Potential is used when the word यद् occurs in the sentence; as, कालःसमयो-वेला वा यद् भवान्भूजीत 'it is time that your honour should take your meals.'

(C)

§ 205. In conditional sentences in which one statement is made to depend upon another as its reason or ground, the Potential is used in both the *antecedent* and the *consequent* clause, (otherwise called the *protasis* and *apodosis*), the former containing the condition or ground of argument, and the latter the conclusion based upon it. The place of 'if' whether expressed or understood, is taken by यदि or चेद्; as, यदात्र तातः सप्तिहितो भवेत् ततः किं भवेत् (S. 1) 'if our papa were here to-day—then what would happen?'; देवात्मयेऽर्गति विचरन्निञ्छया मत्तियां चेद् आश्वास्यादो तदनुकथयेऽर्थवीयामवस्था (Mal. 9) 'if you roaming at will over the world, happen to see my beloved, first comfort her,

* इच्छार्थेषु लिङ्गलोटी । (III. 8. 157)

† (कालसमयवेलासु) लिङ्गपरि । (III. 8. 168)

and then relate the state of Mādhav' so कृत्ये धर्तं सुहृदो
यदि तत्कृतं स्यात् &c.

Obs. Mark that चेद् never stands at the beginning of a sentence.

§ 206. In conditional sentences the Present or Simple Future is often used instead of the Potential; as, यदि स्थित्वा द्रश्यति कुप्यति प्रभुः (Bh. III. 97) 'if the lord get up and see (you), he will be angry'; न चेद्व्रवीषि प्रश्नानश्नामि त्वा (Dk. II. 6) 'if you do not answer my questions, I shall eat you'; कृष्णं नस्यति चेत्सुखं यास्यति (S. K.) 'if he bow down to Krishna, he will go happily.'

Obs. (a) Sometimes the Present is used in the protasis and the Potential in the apodosis; as, यदि तस्य प्राणविपत्तिरुप-जायते तदपि महदेनो भवेत् (K. 160) 'if his death take place, that also will be a great sin'; so क्षणमप्यवतिष्ठते इवसन्यदि जंतुर्नु लाभवानसी (भवेत्) (R. VIII. 87).

(b) The Imperative is used instead of the Potential, in the apodosis, as a polite way of speaking; as, न चेदन्य-कायातिपातो गृह्यतामातिथेयसत्कारः (S. 1) 'if any other duty should not suffer thereby, you might enjoy the hospitality shown to guests.'

(c). When the conditional clause is *affirmative* and *certain* as expressed by the indicative mood of the verb, or when both members of the sentence deal with *facts*, the Present must be used instead of the Potential; as, 'if it rains, we cannot go out' यदि देवो वर्षति तद्हि वर्य बहिर्गतुं न शक्नुमः; not देवो वर्षत् &c.

वयस्य किं परमार्थत एव देव्या ब्रतनिमित्तोऽयमारंभः स्यात् ।

(V. 3)

यदि स्वामीदृशमैक्षवाको राजा रामभद्रः पश्येत्तदास्य हृदय-
स्नेहेनामिष्यदेत् । (U. 5)

देव यदि चंद्रमस्युष्मा दहने वा शीतलत्वमंशुमालिनि वा रुमः
समाव्यते ततो युवराजेऽपि दोषः । (K. 286)

यदि मे सहसा दर्शनपथानापयाति नारोहति वा कैश्चासशिखर
नोपतति वा गगनतलं ततः सर्वमेतदेनामुपसृत्य पृच्छामि । (K. 182)

लभेत वा प्रार्थयिता न वा श्रियं ।

श्रिया दुरापः कथमीप्सितो भवेत् । (S'. 3)

परोक्षे कार्यहंतारं प्रत्यक्षे प्रियवादिनम् ।

वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥ (C. 18)

अलब्धं चैव लिप्सेत लब्धं रक्षेदवक्षयात् ।

रक्षितं वर्धयेत्सम्यग् वृद्धं तीर्थेषु निक्षिपेत् ॥ (H. 1)

उत्सादेपुरिमे लोका न कुर्यां कर्म चेदहम् ।

संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ (Bg. III. 24)

भवेदभीष्ममद्वाणं धृतराष्ट्रबलं कथम् ।

यदि ततुल्यकर्मात्रं भवान् धुर्यो न युज्यते ॥ (Ve. 3)

तन्मो देवा विधेयासुर्येन रावणवद्यम् ।

सपलांस्चाधिजीयास्म संग्रामे च मृषीमहि ॥ (Bk. XIX. 2)

आददीधं महार्हाणि तत्र वासांसि सत्वराः ।

उद्धुनीयात सलेकत्वं निर्हरेताग्न्यचंदनम् ॥ (*ibid.* 8)

नानाकल्प्यमिदं ग्लायेदकृच्छ्रेष्ठं भवानपि ।

न पृथग् जनवज्जातु प्रमुहयेत् पण्डितो जनः ॥ (*ibid.* 17)

ADDITIONAL SENTENCES FOR EXERCISE

अपि नामोवैशी —

गूढा नूपुरशब्दमावमिपि भे कान्तं श्रुतौ पातयेत्

पश्चादेत्य शनैः करां बुजवृते कुर्वीत वा लोचने ।

हृष्वेऽस्मिन्नवतीर्यं साध्वसवशान्मन्दायमाना बला-
यानीयेत पवात्पदं चतुर्था सख्या ममोपांतिकम् ॥ (V. 8)

इति इवेच्छाभनुगासती मुतां शशाक भेना न नियंतुमुद्यमात् ।
क ईश्वितार्थस्थिरनिष्वयं भवः पद्यइच्च निम्नाभिमुखं प्रतीपयेत् ॥ (Ku.V.5)

फलार्थीं नृपतिर्लोकाण्यालयेयत्नमास्थितः ।
दानमानादितोयेन भालाकारांजुरानिव ॥ (P. I. 8)
कौन्तं संकोषमास्थाय प्रहारानपि मर्ययेत् ।
प्राप्तकालं तु नीतिज्ञ उसिडेक्षणसर्ववत् ॥ (H. 8)

किंवा तदात्पंतविवेगमोघे कुर्यामुवेशां हृतजीवितेऽस्मिन् ।
स्याद्रक्षणीयं यदि ये न तेजस्त्वदीयमंतर्गतमंतरायः ॥ (R.XIV.65)

प्रसहृष्टं भणिमुद्धरेन्मकरवक्त्रदंष्ट्रांकुरात्
समुद्रमपि संतरेत्प्रचलदूर्मिमालाङ्कुलम् ।
भुजंगमपि कोपितं शिरसि पुष्पवद्वारये-
भ्रु प्रतिनिविष्टमूर्खंजनचित्तमाराधयेत् ॥ (Bh. II. 4)

अप्राप्नेन च कातरेण च गुणः स्यात्सानुरागेण कः
प्रक्षाविकमज्ञालिमोऽपि हि भवेत्किं भवितहीनात्कलम् ।
प्रक्षाविकमभक्षयः समुदिता येषां गुणा भूतये
ते भूत्या नृपतेः कलशमितरे संपत्सु चापत्सु च ॥ (Mu. 1)

मर्गियं यदि जीवितापहा हृदये कि निहिता न हृति माम् ॥
विष्वप्यमृतं विष्वभवेदमृतं च विषमोद्दरेच्छया ॥ (R. VIII. 46)

While he was thinking how he should accomplish his desired object, the whole night passed away.

How possibly will he be at ease, being plunged into this great ocean of sorrow?

May it be that her agony proceeds from the influence of love!

You should obey your parents and teachers, speak the truth, keep company with the good, and always think of the greatness of God.

If you go out in this pitchy darkness, and bring me flowers from the garden, I shall consider you to be of a fearless mind.

Even if his heart were made of stone, he would be moved to pity at seeing this heart-rending state of the woman.

Having heard that strange account I was at a loss what to say or do next.

One should win over a covetous man by giving him wealth and a fool by acting according to his humour.

Who but the sun can clear the sky of the pollution of nocturnal darkness?

I might overtake even Garuda if he has started before me with this speed of the chariot.

Would that the wretched Chānakya were won over to the side of the Nanda family?

I hope (*use कर्त्तव्यं*) your religious austerities are being carried on without any obstruction.

LESSON XIX

Imperfect, Perfect, and Aorist

§ 207. 'In English there is only one tense referring to past time, it is the *past.indefinite* or *Aorist*' (Howard's *Note on English verb* P. 12); as, 'I walked.' In Sanskrit there are three tenses referring to a past time : *Imperfect*, *Perfect* and *Aorist*. Each of these had originally a peculiar signification. In ancient works, or works composed at a time when, we have reason to believe, Sanskrit was a spoken language, they are found to be used in their exact senses ; later on, as Sanskrit became less and less a spoken language, writers began to use these three tenses promiscuously. The senses in which they were originally used are as follows :—

The *Imperfect* is, according to Pànini, अनव्यतने लङ्, i.e., it denotes past action done previous to the current day, hence at a time removed from this day. The *Perfect* is परोक्षे लिंद्, i.e., it denotes past action done previous to this day, and which was not witnessed by the speaker. The *Aorist* is merely भूतार्थे लुङ्, i.e., it has reference to a past time indefinitely or generally, without reference to any particular time. An action done before to-day is expressed by the Perfect or Imperfect; what remains for the Aorist is, therefore, to express a past action done very *recently*, say, in the course of the current day or having reference to a present act. Aorist, therefore, merely implies the completion of an action at a past time *generally*, and also an action done at a very recent time, as during the course of this day. The Imperfect and Perfect are used in narrating events of past occurrence, generally in remote past time, the Aorist is used in dialogues and conversations which refer to recent past actions; but it is not used to denote past *specified* time, or to narrate events.* Thus in the whole of the *Purusha-Sûkt* (Rigveda X. 90) the Imperfect or Perfect alone is used, the events narrated referring to a past time, and in Aitareya Brâhmaṇa, recent actions are shown by the Aorist; as, स भूमि द्विश्वतो वृत्वा अत्यतिष्ठदशांगुलं, गावो ह जन्मिरे तस्मात् &c.; अजनि ते च पुत्रो यजस्व मामनेनेति. But later Sanskrit writers lost sight of this difference between the Imperfect, Perfect, and Aorist, and the three are found to be promiscuously used to denote merely a *past action*, whether recent, remote or not witnessed by the speaker; as, तदाहं किमकरवं ब्रागम् किवलपमिति सर्वमेव नाज्ञासिष्म् (K. 166).

§ 208. The *Imperfect*, besides its general use, is sometimes used to ask a question referring to a recent time;

*For a fuller explanation of the difference between these three tenses, see Prof. R. G. Bhàndàrkar's *Second Book of Sanskrit*, Preface to the First Edition.

as, अगच्छत्कि स ग्रामं 'has he *gone* to the village ?'; but when a remote time is implied, the Perfect alone should be used; as, कंसं जघान कि (S. K.) 'did he kill Kamsa'?

§ 209. The Perfect—In the first person the Perfect denotes some distraction or unconscious state of the mind; it should not, therefore, be used in the first person, except in this sense; as, बहु जगदपुरस्तात्स्य मत्ता किलाहं (S'i. XI. 39) 'being frenzied, I forsooth prated much before him.'

(a) It is also used in the first person to conceal the truth from somebody by affirming the opposite of that which is alleged against him; as, कलिंगेष्वदात्सीः कि 'didst thou dwell in the country of the Kalingas ?'; नाहं कलिंगाभ्याम् (S. K.) 'I did not (so much as) go to the Kalingas.'

§ 210. The Aorist—*This tense, besides its general meaning of a *recent*, indefinite past time, also implies the idea of *continuousness*. The Imperfect cannot be used in this sense; as, भाद्राणेभ्यो यावज्जीवमभवदात् (not अद्वदात्) 'he gave food to Brāhmaṇas throughout his life.'

(a) In the case of पुरा 'formerly' not joined with स्म, the Imperfect, Perfect, Aorist or Present may be used; as, वसतीह पुरा आत्रा अवात्सुरवसन्नूषुर्वा 'here formerly dwelt pupils.' But with पुरास्म the Present alone is used; as, यजति स्म पुरा 'he formerly sacrificed.'

§ 211. The augment of the Aorist is usually cut off after the particle भा or मास्म. In the second person this tense with the augment so cut off has the sense of the imperative mood, and in the first and third, that of the English 'that' with 'may' or 'might' or simply of 'may': as, वयस्य भा कातरो भूः (M. 4) 'friend, be not afraid'; यर्तुविप्रकृतापि रोषणतया मास्म प्रतीपं गमः (S'. 4) 'though wronged (ill-treated), do not through anger, go against (the will of) thy husband';

*क्रियाप्रबंधसामीप्ययोः । (III. 3. 135)

मा भूमुहत्वलु भवत्तमनन्यजन्मा
 मा ते भलीमसविकारधना भतिभूत् ।
 इत्यादि नम्बित्तु निरर्थकमेव... ... (Mal. 1)

' May the Self-born (Cupid) not infatuate thee ; may thy mind be not infested with dark thoughts (emotions) —it is but vain to say this or some such thing in this case.'

तपोत्तनवासेनामुपरोधो मा भूत् । (S. 1)

नरपतिराहारं निर्वर्त्यस्थानमंडपमयासीत् । तत्र चावनिपतिभिर-
 मात्यैमित्रैश्च सह तास्ताः कथाः वुर्वन् भूत्तमिवासांचक्रे । (K. 17)

शुक्लासोऽपि महातं कालं तं राज्यभारमनायासेनैव प्रज्ञावलेन
 वभार । यथैव राजा सर्वकार्याण्यकार्षीत्तद्वदसावपि द्विगुणितप्रजानुराग-
 इचकार । (K. 58)

आविर्भूतज्योतिषां ब्राह्मणानां

ये व्याहारास्तेषु मा संशयोऽभूत् ॥ (U. 4)

जुगोपालानमत्रस्तो भेजे धर्ममनातुरः ।

अगृच्छुराददे सोऽर्थमसक्तः सुखमन्वभूत् ॥ (R. I. 21)

अधिगतपरमार्थान्विडितान्मावमस्था-

स्तृणमिव लघुलक्ष्मीनैव तान्संरुणन्दि । (Bh. II. 17)

ADDITIONAL SENTENCES FOR EXERCISE

चंडवर्मा प्राणेरेनं न व्ययूयुजत् । अपि त्वनीनयदपनीताशेषशाल्यमकल्पसंधो
 वंचनगृहमजीगणच्छ गणकसंधैरस्यैष भापावसाने विवाहनीया राजदुहितेति ।
 (Dk. II. 1)

विशः प्रसेदुर्मरुतो वसुः सुखाः प्रदक्षिणाच्चहंविरग्निरादवे ।

बभूव सर्वं शुभशंसि तत्क्षणं भवो हि लोकाभ्युदयाय तावृशाम् ॥

(R. III. 14)

मा भूदाल्मीकेरति परिमेयपुरःसरो ।
 अनुभावविवेषात् सेनापरिवृताविव ॥ (R. I. 37)
 भूयस्तपोव्ययो मा भूदाल्मीकेरति सोऽस्यगात् ।
 मैथिलीतनयोदगीतनिःस्पंदमृगमालम् ॥ (R. XV. 37)
 लौल्यं नास्म गमः पार्थं नैतत्त्वव्युपपद्धते ।
 कुदं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ (Bg. II. 3)

When I knew that my friends had heard me prate in my sleep, I felt ashamed.

Do not be (भू) anxious on this point; my father will take care of (चित्) your son in your absence

He spent the whole day in the company of his friends, now by conversing with them on scriptural points, and now by engaging in drawing pictures.

Why have you spoilt my book?—No, Sir, I did not even look (दृश्) at it.

When I went to see him I did not find him at home.

Our father has divided the whole ancestral property that we might not afterwards quarrel with one another.

The king has stationed (स्थापय् aor.) his guards around all hermitages that the ascetics might not be disturbed (aor. pass. of the caus. of अर्द्) in their penances.

I am glad to find that your attempts at improving the condition of the poor have been crowned with success.

The witnesses of the plaintiff have all come; let, therefore, the hearing of the case be proceeded with.

Having spent his life in hunting for many years he at last accidentally fell a victim into the jaws of a fierce tiger.

LESSON XX

The two Futures & the Conditional

§ 212. In English *futurity* is expressed by *will* or *shall*; in Sanskrit there are two different tenses to denote a future action; the First or Periphrastic Future, and the Second or Simple Future. The original distinction between the two is nearly the same as between Imperfect and Aorist, except this, that the latter refers to a *past* time, the former to a *future* one; in other words, the First Future denotes an action which is not to take place in the course of the current day, while the Second Future refers to a future time generally or indefinitely, as also to a recent future action. Thus the First Future denotes a remote future time not of to-day; while the Second Future is employed to denote indefinite future time, to-day's future time, and recent and future continuous time; as, पञ्चषैरहोभिर्बयमेव तत्र गंतारः (Mu. 5) 'we ourselves shall go there in five or six days'; एते....उन्मूलितारः कपिकेतनेन (Ki. III. 22) 'they will be extirpated by Arjuna (the monkey-bannered)'; यास्यत्यद्य शकुन्तला (S'. 4) 'S'akuntala will depart (departs) to-day'; सेविष्यन्ते नयनसुभगं से भवन्तं बलाकाः (Me, 9) 'cranes will wait (at some future time) upon thee, lovely to behold, in the sky.' Writers are not so loose in the use of these two tenses, as in the use of the three past tenses. The Periphrastic Future is far less frequently used; and where it is used, it *generally* denotes a *remote* (not to-day's) future action; while the Simple Future is used to denote *any* indefinite future action.

§ 213. When the close proximity of a future action is intended, the Present or the Future may be used; as, कदा गमिष्यसि—एष गच्छामि गमिष्यामि वा (S. K.) 'when will you go? I shall just go.'

§ 214. *When hope is expressed in a conditional

*आशंसायां भूतवच्च (III. 3. 132)

form, the Aorist, the Present, or Simple Future is used in both the clauses to denote a future time ; as, देवश्चेदवर्ष्णिद् वर्षति वर्षिष्यति वा वान्यमवाप्स्म वपामो वप्स्यामो वा (S. K.) 'if it were to rain we should sow corn.'

§ 215. Sometimes the Simple Future is used in the sense of the Imperative as a courteous way of telling one to do a thing ; as, तदा मम पाशांश्छेत्स्यसि (H. 1) 'afterwards cut my bonds' ; so पश्चात्सरः प्रति गमिष्यसि मानसं तत् (V. 4) 'this corresponds to the polite form of expression in English' ; as, 'you will see me at the station to-morrow at twelve noon.'

§ 216. The *Conditional* is used in those conditional sentences in which the *non-performance* of the action is implied, or 'where the falsity of the antecedent is implied *as a matter of fact.*' It usually corresponds to the English pluperfect Conditional and must in Sanskrit be used in *both* the antecedent and the consequent clauses ; as, यदि सुरभिमवाप्स्यस्तन्मुखोच्छ्वासगंधं तव रतिरभविष्यत्पुङ्डरीके किमस्मिन् (V. 4) 'if you had felt (which you clearly have not) the fragrant smell of her breath, would you have had any liking for this lotus' ?

Bhatti's use of the Conditional (Canto 21) is much wider, but it is not supported by classical usage.

N. B.—The Sanskrit Conditional should not be used in those conditional sentences, where it is merely implied that under a supposed condition, such a consequence would follow ; as, 'if he were here, he would defend his country bravely' ; 'if I could agree to his your plan, I would rather die than live.' In translating such sentences the Potential is used ; as, यदि सोऽत्र सन्निहितो भवेत्तर्हि स्वदेशं वीरवद्रक्षेत्.

Additional Remarks on the use of the Tenses & Moods

§ 217. The intricacies and details of the several forms of the Present, Past, and Future are not found in Sanskrit. There is one principal tense, and the different forms are usually expressed by that tense. Even in English forms like the future progressive passive, future progressive passive continuous, are of a modern growth, and are not of frequent occurrence. Hence it is that a student of Sanskrit generally finds it difficult to translate the multifarious forms of these tenses into their corresponding Sanskrit equivalents. Some hints on this point are given in the following sections, stating in more detail what has been given in the three preceding lessons.

Present, Past, and Future

§ 218. As before observed, the Present tense in its simple form (called the *present indefinite*) has in Sanskrit most of the senses which it has in English (§ 186). The English Past tense has according to the usage of classical authors at least, come to be expressed by any of the three tenses referring to a past action, and future time is generally denoted by the two Future forms in Sanskrit, and sometimes by the Potential mood (§ 198). But the several forms of the different tenses are not considered by Sanskrit writers ; if they are to be translated into Sanskrit, other forms have to be used for them.

§ 219. The *continuous* forms, called ‘present continuous,’ ‘past continuous,’ and ‘future continuous,’ may be generally translated into Sanskrit by merely putting the simple forms of the tenses; as, ‘he is studying his lesson’ उपाठमधीते, and not अधीयानोऽस्ति; for the progressive or continuous form is a *true or strict present tense* (Bain’s Grammar, P. 186); ‘the boys are now playing’ बालका अधुना

कीडन्ति ; 'the sun was shining' रविरतपत् (not तपन् आसीत्) ; he will be preparing his lesson' स पाठमध्येष्यते.

Obs. The present participle with आस् is used in those cases where a regular continuity of action is intended to be expressed, such as is stated in § 145. When these continuous forms occur in subordinate sentences, the locative absolute of the present participle may be conveniently used ; 'while the minister was speaking, a messenger entered the assembly' भाषमाणेऽपात्ये कश्चिददृतः सभां प्राविष्टः.

§ 220. The emphatic forms, which exist only for the Present and Past, may be translated by एव, तूनं, खलु, or some such word expressing *certainty*, with the simple forms ; as, 'I do consider thee guilty' अहं त्वामपराधिनं मन्ये खलु—एव, or तूनं त्वां....मन्ये ; 'he did tell a lie' सोऽसत्यमभाषतैव or अभाषत खलु.

Perfect and its continuous Forms

§ 221. The *Present Perfect* is more strictly expressed by the *Aorist*, or by the past participle of the root ; as, 'what sin I have committed by day' यदह्ना पापमकार्षम् ; 'I have done my work' अहं मम कार्यं संपादितवान् ; or sometimes by the *Imperfect*, and the *Perfect* also ; as, 'he has finished his speech' स भाषणमवसितवान् or भाषणाद्वरसीत् or व्यरमत् or विरराम.

§ 222. The *Past Perfect* or *Pluperfect* may in dependent sentences be translated by the locative absolute or gerund ; as, 'when he had departed I came back' तस्मिन्नपक्रांतेऽहं प्रत्यागच्छम् ; 'after I had prepared my lessons, I went to school' पाठानवीत्य शालामगच्छम् ; or sometimes by the past participle alone ; as, 'I said to him who had thus spoken 'go now'' इत्युक्तावंतं द्वज साधयेत्यहमब्रवम् ; 'he cured him who had been wounded' क्षतमचिकित्पत.

§ 223. The *Future Perfect* may be expressed by the Potential of मू with the past part. of the verb ; or better,

by the passive or impersonal construction ; 'as, he *will have gone* there by this time' अनेन समयेन स तत्र गतो भवेत्, or तेन तत्र गतव्यं.

§ 224. The *Perfect continuous* forms 'I have been doing,' 'I had been doing,' 'I shall have been doing,' may be translated by (a) the simple tense with words of time ; as, तौ चिरान्निवसतः (H. C. 2) ; (b) by present participles with the corresponding tenses of आस्, वस् or स्था (§ 145) ; or (c) more idiomatically, by the genitive of the present participle, made to qualify the subject, with words expressive of time ; as, 'I have been *doing* it for three days' इदं कुर्वतो मम दिनत्रयं जातं; 'how long *had* he been *staying* there ?' तस्य तत्र स्थितस्य कियान् कालो व्यतीतः..

§ 225. The *prospective* or *intentional* forms, i.e., 'he is going or is about to do,' 'he was about to do' and 'he will be about to do,' may be expressed by the words काम or कल् joined to the Infinitive of the verbs (§ 181) ; as, कर्तुकामोऽस्ति-बभूव-भविष्यति वा; and in subordinate sentences, they may be translated by the future participles also ; as, 'when he *was about to go* I spoke to him thus' गमिष्यतं-गंतुकामं तमहमेवमवोचम्.

Will and Shall

§ 226. *Shall* in the 1st person and *will* in the 2nd and 3rd persons expressing mere futurity, may be translated by the Simple Future or Potential ; as, 'I *shall* do it' अहं तत्कृय्य or करिष्यामि ; 'he *will* go there' स तत्र गच्छेत् or गमिष्यति.

§ 227. *Will* in the 1st person showing 'intention or resolution on the part of the agent' may be expressed by the Present tense of verbs meaning 'to wish,' or more generally by the Simple Future with एव or similar words showing *certainty* ; as, 'I *will* do it' अहं तत्कर्तुमिच्छामि or generally अहं नत्करिष्याम्येव; 'even if death be the result, I *will* do it,' यद्यपि तन्मृत्युपर्यवसायि भवेत् तथाप्यहं तत्करिष्याम्येव.

§ 228. *Shall* in the 2nd and 3rd persons, showing (1) *command* or *threat*, or *self-determination* on the part of the speaker may be translated by the Potential mood or by some word meaning ‘to command’ such as, आज्ञापय्, or by the Future of the causal of the verb, the subject of the causal being the speaker; as ‘the son *shall* obey his father’ पुत्रः पितुराज्ञामनुरूप्येत् ; ‘thou *shall* go to the castle,’ i.e., ‘I *command* thee to go’ &c. दुर्गं गंत त्वामाज्ञापयामि; ‘he *shall* do it’ अहं तं तत्कारयिष्यामि, अहं तं गमयिष्यामि &c.; or sometimes by the use of the potential passive participle with or without एव, अवश्य &c. as, ‘thou *shall* not kill him’ त्वया स नैव हंतव्यः ; ‘thou *shall* not move even a step from this place’ त्वयास्मात्स्थानात्पदात्पदमपि न दातव्यं (2) When *shall* shows *promise*, it may be translated by the Potential or Simple Future of the verb with a word expressing ‘certainty’; as, ‘he *shall* be my prime minister’ स मम प्रधानसचिवो भवेत् (भविष्यति) इत्यहं निश्चयन कथयामि or तं प्रधान-सचिवं करिष्याम्येव.

§ 229. *Shall* in *indirect speeches*, expressing futurity in all persons, may be expressed by the Simple Future or Potential; as, ‘you say you *shall* do it’ वयं तत्करिष्यामः कुर्यामि इति यूयं भण्य. *Will* showing *determination* on the part of the agent and used in all persons, may be translated as in § 227. ‘He says he *will* write’ अहमवश्यं लेखिष्यामीति स वदति.

§ 230. *Will* and *Shall* occurring in interrogative sentences in all persons except the 1st, and expressing *will* or *wish* on the part of the person interrogated, may be translated by the Potential or Imperative when referring to another’s will, and by roots meaning ‘wish’ when referring to the will of the subject of the sentence; as, ‘*shall* I or he go?’? गच्छेयं or गच्छानि कि, गच्छेत् (गच्छनु) कि; ‘*shall* you go?’? गच्छेत् कि or गंतु शक्नुयात् कि; ‘*will* you or he go?’? गंतुमिच्छुथ or इच्छति कि; but when *will* interrogatively used merely refers to futurity, the Simple Future is used; as,

'will he go there'? तत्र गमिष्यति कि ; 'will you come to my house'? मम गृहमागमिष्यते कि.

Should and Would

§ 231. *Should* expressing contingent futurity, obligation or duty, is translated by the Potential mood (§ 198), or by the potential passive participle; when it shows some doubt or diffidence as, in 'I should think so,' we may say इति मे वितर्कः or भवति:

§ 232. *Would* showing contingency or *wish* is expressed by the Potential (§ 198); when it shows *habitual* action it may be translated by the Present tense alone; as, कालं जगति 'would pass his time'; पातु न प्रथमं अवस्थित जलं (S'. 4) 'she would not drink water first'; 'would that he were present' यदि सोऽन्नं सञ्चिहितः स्यात् ताहि बहू शोभनं भवेत्.

(a) In interrogative sentences, *would* and *should* are translated much in the same way as 'will,' and 'shall'; as, 'should I or he go out'? बहिर्गच्छेय—गच्छानि (गच्छेत् or गच्छतु) कि; 'would you do this?' यूयमेतत्करिष्यते कि or कर्तुमिन्द्यते कि, according to the sense.

May (might) and Can (could)

§ 233. *May* in its senses of 'possibility' 'permission,' 'purpose' is expressed by the Potential; as, अक्षीदीव्येयमिति प्रत्यहमत्रायामि 'I come here every day that I may play at dice'; but when it expresses a *wish*, it is translated by the Potential, the Imperative, or Benedictive.

§ 234. *Can (could)* always shows *power*, and not *permission*, and is expressed in Sanskrit by words meaning 'to be able' with the Infinitive of the main verb; as, 'I can do it' तत्कर्तुं शक्नोमि, समर्थः, पारयामि &c.

§ 235. *Might* is usually expressed by the Potential as, 'it might be so' एवं स्यात्; or sometimes by using the potential passive participle; as 'he might be my friend' कदाचिदनेन मम मित्रेण भवितव्यं.

(a) *Might* used with the Perfect tense may be expressed by the potential or past passive participle when it denotes 'possibility'; as 'he *might have done it*' तेनैतलकृतं स्यात्—कर्तव्यं; so also 'I *could have done it*' मयैतत्कर्तुं शक्यमासीत् (किन्तु न कृतं)

Must and Ought

§ 236. *Must* in its senses of 'necessity,' 'force from without,' 'certainty or necessary inference' is always expressed by the potential passive participle; as 'you *must go*' त्वया गतव्यं; 'he *must obey me*' अहं तेनानुदोषव्यः.

§ 237. *Ought* is expressed in the same way; as, 'you *ought to learn it*' त्वयेदं (अवश्यं) अन्येतत्त्वं, and sometimes by the Infinitive with अहं. Used with the Perfect tense *must* and *ought* may be translated by the Potential with a past participle or by the potential passive participle: as, 'he *must have come home*' स गृहमागतो भवेत् or तेन गृहमागतव्यः; एवमनया प्रष्टव्यं (M. 4) 'she *ought to have asked you so*'; 'you *ought to have told me this*' इदं त्वया महणं कथयितव्यं

The Subjunctive Mood

§ 238. There are three principal forms in which the Subjunctive mood occurs in English; the present, past and pluperfect. When the Subjunctive mood is used in the present in dependent clauses governed by verbs of 'command,' 'advise' &c., is used after verbs of hoping, praying &c. and after *lest*, it should be translated in Sanskrit by the Potential mood or Imperative; as, 'I order that he *be hanged*' स शूलमारोप्येत् ~ आरोप्यतां इत्यहमाशाप्यामि; 'I hope I *come out* successful in this affair' अस्मिन्कार्ये विजयी विवेयमित्याशंसे or अपि नाम विजयी भवेयं (§ 208); 'save her, *lest her indisposition increase*' परित्रायतामेनां भवान्। या अस्या चकारो वर्धताम्.

§ 239. In conditional sentences where the Subjunctive is expressed by the Present tense in both the clauses, it

may be translated according to § 206; as, 'if you go I go' यदि यूयं गच्छत् (गमिष्यथ or गच्छेत्) तर्हि अहं गच्छामि (गमिष्यामि or गच्छेयं); if it rain we shall not be able to go out' यदि देवो वर्षेत् (वर्षति वर्षिष्यति वा) तर्हि वयं बहिर्गंतुं न शक्नुयाम (शक्यामः) &c.

§ 240. When the Subjunctive mood occurs in conditional sentences with the Past tense, the Potential mood is used in both the clauses; 'if he were here, he would accompany me' यद्यत्र स भवेत्तन्मया सहागच्छेत्. But when the past subjunctive implies a denial or falsity of the antecedent, the Potential cannot be used, but the Conditional (§ 216); as, 'if the book were in the library (as it is not), it should be given to you' यदि तत्पुस्तकं ग्रंथालयेऽभविष्यत्सहि तद्युष्मभ्यं अदास्यत्. Thus in translating the three sentences 'if the book is (as I know it is) in the library, you may take it,' 'if it be (I am uncertain) there, you may take it,' and 'if it were (as I know it is not) you might take it,' the Present or Potential may be used in the first two, and the Conditional in the last.

§ 241. The Pluperfect Conditional is always expressed by the Sanskrit Conditional (§ 216).

तदाकर्ण्य दमनकश्चिन्तयामास । युद्धाय कृतनिश्चयोऽयं दृश्यते
दुरात्मा । तद्यदि कदाचित्तीक्षणशृगाम्यां स्वामिनं प्रहरिष्यति तन्महान-
नर्थः संपत्स्यते । (P. I)

युवराज किं न जितं देवेन तारापीडेन यज्जेष्यसि । कानि द्वीपां-
तराणि नात्मीकृतानि यान्यात्मीकरिष्यसि । कानि रलानि नोपार्जितानि
यान्युपार्जयिष्यसि । (K. II. 7)

तौ चेद्राजपुत्रौ निरुपद्रवावर्वर्धिष्येतामियता कालेन तवेमां वयोवस्थाम
स्प्रद्येताम् । (Dk. II. 3)

तथा देवतयास्मै स्वप्ने समादिष्टम् । उत्पत्त्यते तवैकः पुत्रो जनि-
ष्टते चैका दुहिता । स तु तस्याः पाणिग्राहकमनुजीविष्यति ।
(Dk. II. 6)

मामधास्यत्कथं नागो मृणालमृदुभिः फणैः ।
आ रसातलमूलात्त्वमवालंबिष्यथा न चेत् ॥ (Ku. VI. 68)
राजन्नजासु ते करिचिदपचारः प्रवर्तते ।
तमन्विष्य प्रशमयेभवितासि ततः कृती ॥ (R. XV. 47)
अकरिष्यदसौ पापमतिनिष्करूपैव सा ।
नाभविष्यमहं तत्र यदि तत्परिपंथिनी ॥ (Mal. 9)
सिध्यन्ति कर्मसु महत्स्वपि यन्नियोज्याः
संभावनागुणमवेहि तमीश्वराणाम् ।
किं वा ऽभविष्यदरुणस्तमसां विभेत्ता
सत्तं चेहवकिरणो धुरि नाकरिष्यत् ॥ (S. 7)

ADDITIONAL SENTENCES FOR EXERCISE

भागुरायणः—कुमार न कवाचिदपि शकटदासोऽभात्यराक्षसस्त्याप्ततोऽप्तं
लेखो भया लिखित इति प्रतिपत्त्यते । अतोऽन्यलिलखितमानीयतामस्य यतो
वर्णसंबाद एवंतस्वदं विभावयिष्यति । (Mu. 5)

रात्रिर्गमिष्यति भविष्यति सुप्रभातं
भास्वानुदेष्यति हृसिष्यति चक्रवालम् ।
इत्थं विचिन्तयति कोषगते ह्वरेके
हा हंत हंत नलिनीं गज उज्जहार ॥ (Su.)
परस्परेण स्पृहणीयशोभं न चेदिदं द्वंद्वमयोजयिष्यत् ।
अस्मिन्दृष्टे रूपविधावयत्नः पत्युः प्रजानां विफलोऽभविष्यत् ॥
(Ku. VII. 66)

यदा ते मोहकलिलं बुद्धिर्व्यतिरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥

श्रुतिविप्रतिपक्षा ते यदा स्यास्यति निश्चला ।
 समाधावचला ब्रूद्धिस्तदा योगमवाप्यसि ॥ (Bg. II. 52-3)
 भयाद्वणादुपरतं मन्त्यंते त्वां महारथाः ।
 येषां च त्वं बहुभूतो भूत्वा यास्यसि लाघवम् ॥ (Bg. II. 35)
 भच्छितः सर्वदुर्गम्णि भत्प्रसादात्तरिष्यति ।
 अष्ट चेत्वमहंकारान्न शोष्यति विनश्यति ॥ (Bg. XVIII. 58)
 परिजेष्यति पार्वतीं यदा तपसा तप्रवणीकृतो हरः ।
 उपलब्धसुखस्तदा स्मरं वपुषा स्वेन नियोजयिष्यति ॥ (Ku. IV. 42)

Let all the subjects be informed that Chandragupta himself will henceforth look to the affairs of the state.

You will get your desired object, if you only attempt to get it.

'All this,' said the sage, 'will happen (पद with सं) in the Kali age yet to come. and men will commit various sins.'

If that boy had been brought up with care from his childhood, I am sure he would have now grown as old as this boy.

Friends will swarm round a man by hundreds in days of prosperity, but in adversity they will leave him.

If a king were not prompt in inflicting punishment on defaulters, the stronger would prey upon the weaker.

If you and Gopala were here, you could hardly bear to see the dreadful sight.

A stag once proudly said to himself that if his legs had been similar to his horns, no animal on the earth would have been able to equal (तुल्) him in beauty.

If Rama had not gone there just at the moment, the whole house would have been burnt down.

Had I not then remained quite indifferent, I should have incurred the displeasure of the king.

That he would now come back and joyfully spend his days with us, is next to impossible.

Had I but served my God with half the zeal I served my King he would not have given me over naked to my enemies.

LESSON XXI

Particles

अम्, अथ, अधिकृत्य, अपि, अयि, अये, अहह् & अहो

§ 242. There are several particles given under the head of 'Avyayas' in Pāṇini, Amarakoṣṭa, and in the *Ganaratnamahodadhi* of Vardhamāna. Some of them are very useful as short connecting words, and, as such, their meaning must be accurately understood. Some of the more common of such particles are considered in this and the next seven lessons.

§ 243. *अंग by itself is used as a vocative particle ; as, तन्मन्ये कवचिदंगं भूङ्गतरुणेनास्वादिता मालती (G. M.) 'hence, Sir, I think the Malati flower was somewhere tasted by a young bee' ; अंग कच्चकुशली तातः (K. 221) ; प्रभूरपि जनकानामंग मो याचकस्ते (Mv. 3) ; or as a particle showing respect or reverence ; as, अंग विद्वन्माणवकमध्यापय (G. M.) 'learned Sir. teach Maṇavaka.'

(a) It is sometimes used with कि and means much the same as किमृत or किपुनः 'how much more,' 'how much less'; as, तृणेन कायै भवतीश्वराणां किमंग वाग्वस्तवता नरेण (P. I. 1) 'rich persons (even) have need of a blade of grass ; much more of a man possessed of speech and hands.'

* अंग धूजासंबोधनयोः । (ग. म.)

§ 244. *अथ is used in these senses :—(1) As a sign of auspiciousness ; अथातो ब्रह्मजिज्ञासा (S. B.) ‘henceforth the inquiry about Brahma’; (2) marking the beginning of a statement ; अथेदमारभ्यते द्वितीयं तंत्रं (P. II.) ‘now (here) begins the second Tantra (book)’; (3) ‘afterwards,’ ‘then’ ; अथ प्रजानामधिपः प्रभाते वनाय घेनु मुमोच (R. II. 1) ‘afterwards the lord of men in the morning let loose the cow to go to the forest’; often used as a correlative of यदि or चेद् in this sense ; न चेन्मुनिकुमारोऽयमथ कोऽस्य व्यपदेशः (S'. 7); (4) asking a question ; अथ शक्तोऽसि भोक्तुं (G. M.); often with the interrogative word itself अथ सा किमाख्यस्य राजर्षेः पल्ली (S'. 7); (5) ‘and,’ ‘also’ ; भीमोऽयार्जुनः (G. M.) ‘Bhima and (as well as) Arjuna’; गणितमथ कलां कौशिकीं (Mk. 1) ‘Mathematics as also the Kaus'iki art’; (6) ‘if,’ ‘supposing that,’ ‘in case’; अथ कौतुकमावेदयामि (K. 144) ‘if you have a curiosity, I shall relate (it)’; अथ मरणमवश्यमेव जंतोः (Ve. 3) ‘in case (but if) death is certain to befall man’; (7) ‘totality,’ ‘entirety’ ; अथ धर्मं व्याख्यास्यामः (G. M.) ‘we shall explain the whole Duty (duty in its entirety)’; (8) ‘doubt,’ ‘uncertainty’ ; शब्दो नित्योऽयानित्य (G. M.).

Obs. Lexicons mention also अधिकार; ‘अथ समाप्तः’ but (1) and (2) and अधिकार are identical, in-as-much as they all mark the beginning of a statement ; so also अन्वादेश (re-employment of the same word in a subsequent part of the sentence) and प्रतिज्ञा (affirmation, proposition).

§ 245. अथ joined with कि means ‘what else,’ ‘yes,’ ‘exactly so’ ; as, शकारः—चेट प्रवहणमागतं । चेटः—अथ कि (Mk. 8) ‘S'akara—has the carriage arrived ? Servant—yes, (exactly).’

(a) अथ वा is used like the disjunctive ‘or’ in English ; but more generally it is used to correct or modify a former

* मंगलानंतरारंभप्रश्नकात्स्नेष्वथा अथ । (अ.)

अथोथ स्यातां समुच्चये ।

मंगले संशयारंभाधिकारानंतरेषु च ।

अन्वादेशे प्रतिज्ञायां प्रश्नसाकल्ययोरपि ॥ (हे :)

statement in the sense of ‘*or why*’ ‘*or rather*’; as, दीर्घे कि न सहस्रधाहमय वा रामेण कि दुष्करं (U. 6) ‘why am I not shattered to thousands of pieces?—or why (I should not say so) what is impossible to be done by Rama?’

§ 246. The gerundive participle अधिकृत्य is used in the sense of ‘*regarding*,’ ‘*with respect to*,’ ‘*referring to*,’ and governs the Accusative; as, अथ कतमं पुनश्चतुमधिकृत्य गास्यामि (S'. 1) ‘but referring to which season shall I sing?’ उद्दिश्य is used in the same way in the sense of ‘*with reference to*,’ ‘*towards*; as, स्वपुरमुद्दिश्य प्रतस्थे (H. 4) ‘he set out towards his town’; किमुद्दिश्यामि ऋषयो मत्सकारं प्रेषिताः स्युः (S'. 5) ‘with what object (with reference to what) may these sages have been sent to me?’

§ 247. *अपि has the following senses:—(1) ‘*Though*,’ ‘*even if*; पातितोऽपि कराधातैः (Bh. II. 95) ‘though made to fall down by the strokes of the hand’; (2) ‘*even*; इयमधिक-मनोज्ञा बल्कलेनापि तन्वी (S'. 1) ‘this slender-bodied girl appears more charming even by means of the bark-garment’; (3) ‘*also*,’ ‘*and also*,’ ‘*on one's part*; राजापि मुनिवाक्यमगी-कृत्यातिष्ठत् (Dk. I. 1) ‘the king, on his part, (and the king also) accepted the words of the sage and remained (quiet); विष्णुशर्मणापि राजपुत्राः पाठिताः (P. I.) ‘Vishnus arman, on his part, taught the Princes’; अपि सिच अपि स्तुहि (S. K.) ‘sprinkle and pray’; अस्ति मे सोदरस्नेहोप्येतेषु (S'. 1) ‘I have also a sisterly affection for them’; (4) In asking questions, in which case it is used first; अपि तपो वर्धते (S'. 1) ‘is your penance prospering?’; अप्येतत्पोवनं (U. 2) ‘can (may) this be the penance-forest?’; (5) ‘*Doubt*’ or ‘*uncertainty*; अपि चोरो भवेत् (G. M.) ‘may he be a thief?’ (I am not certain about it); (6) ‘*Hope*,’ ‘*expectation*; अपि जीवेत्स

* गहसिमुच्चयप्रश्नशंकासंभावनास्वपि (अ.)

अपि संभावनाप्रश्नशंकागहसिमुच्चये ।

तथायुक्तपदायेषु कामचारक्रियासु च ॥ (बि.)

प्राह्णणशिषुः (U. 2) 'I hope the Brāhmaṇa boy will come to life.'

Obs. In the last sense अपि is generally joined with नाम; तदपि नाम रामभद्रः सुनरपीदं वनमलंकुर्यात् (U. 2) 'then I expect that Rāma will again grace this forest (with his presence).'

Note.—Other senses are also mentioned; as गह्य 'censure'; धिदेवदत्तमपि स्तुयादृष्टलं (S. K.) 'fie upon Devadatta, he will even praise a S'udra' (so culpable is he); पदार्थ 'the sense of word understood'; सपिष्ठोपि स्यात् (S. K.) 'even a drop of clarified butter'; and कामचारक्रिया or अन्ववसर्ग 'permission to do as one likes'; अपि स्तुहि 'you may pray, (if you like)'; so अपि स्तुहथपि सेषास्मांस्तथमुक्तं नराशन (Bk. VIII. 92).

(a) After words expressing *number* अपि has 'the sense of 'totality'; as, सर्वेरपि राजा प्रयोजनं (P. I. 1) 'kings have need of all (not excluding *even* one)'; so चतुर्णमिपि वर्णनाम्.

(b) Joined to interrogative pronouns and their derivatives, it has the sense of 'any,' and sometimes that of 'indescribable,' see § 135.

(c) यदपि—तथापि are correlatives, and mean 'though—yet still or nevertheless.'

§ 248. *अपि is used (1) as a gentle address in the sense of 'friend, *prythee*'; as, अपि विदेकविश्रांतमभिहित (M. I) 'friend, you have said something void of judgment'; अपि मातदेवयजनसंभवे देवि सीते (U. 4) 'O darling Sītā, born from the sacrifice to the gods'; (2) In asking a gentle question; अपि जीवितनाथ जीवसि (Ku. IV. 3) 'lord of my life, art thou alive?'

§ 249. अये is principally used to express (1) 'surprise, 'wonder'; अये मणवत्यरुद्धती (U. 5) 'Oh! it is the revered Arundhati'; so अये मय्येव भरुकुटीष्वरः संवृत्तः (U. 5); (2) 'grief,' 'dejection,' 'fear'; अये देवपाद पद्मोपजीविनोवस्थेयम् (Mu. 2)

* अपि प्रश्नानुनययोस्तथा संबोधनेऽपि च (मे.)

* alas ! this is the state of a servant of the lotus-like feet of His Majesty.'

§ 250. अहह is used to denote (1) joy, astonishment or amazement, and (2) grief or excessive torment; अहह महतां निःसीमानश्चरित्रविभूतयः (Bh. II. 85) 'Oh, the greatness of the life of the great is indeed infinite !'; अहह दाशणो वज्रनिर्धातः (U. 2) 'Oh ! it is a terrible thunder-stroke'; अहह कष्टमपण्डितता विषेः (Bh. III. 110) 'Oh, Alas, the folly of the creator !'

§ 251. *अहो (1) is a vocative particle; as, अहो राजानः 'O kings'; (2) it is very generally used with adjectives and nouns in the sense of 'Oh', 'O how' expressive of joy, grief, or sorrow; as, अहो मधुरमासां कन्यकानां दर्शनं (S'. 1) 'O how pleasing is the sight of these girls !'; अहो सर्वास्ववस्थास्वनवद्यता रूपस्य (M. 2) 'Oh ! the faultlessness of beauty in all states !' (how faultless is beauty &c.); अहो विपाकः (U. 4) 'Oh this change of state !'; अहो उन्मीलंति वेदनाः (U. 4); (3) it sometimes denotes surprise as caused by meeting with some person or thing unexpectedly; as, अहो बकुलावलिका (M. 1) 'Oh, it is Bakulāvalikā !'

अहो सर्वास्ववस्थासु चारुता शोभां पुष्यति । (M. 2)

सर्वः कांतमाल्मीयं पश्यन्ति । अहं तु तामेवाश्रमललामभूतां शकुंतला-
मधिकृत्य ब्रवीमि । (S'. 2)

अहो दीप्तिमतोऽपि विश्वसनीयतास्य वपुषः । अथवोपपन्नमेतद-
स्मिन्नूषिकत्ये राजनि । (S'. 2)

अपि ज्ञायते कतमेन दिग्भागेन गतः स जाल्म इति । (V. 1)

[†] अहहेत्यदभूते खेदे परिक्लेशप्रकर्षयोः (मे.)

^{*} अहो विगर्हं ज्ञाके च करुणार्थविषादयोः ।

संबोधने प्रशासायां विस्मये पादपूरणे ॥ (मे.)

अयि जात कथयितव्यं कथय | (U. 4)

कथमीद्वेषेन सह वत्सस्य चद्रकैतोद्दिद्वसंप्रहारभनुजानीयाम् । अथ वा इद्वाकुगृहवृद्धा वयम् । प्रत्युपस्थिते च का गतिः । (U. 5)

अतिप्रबलपिणासावसन्नानि गंतुमल्पमपि मे नालमंगकानि । अलमप्रभु-रस्म्यात्मनः । सीदति मे हृदयम् । अंघकारतामुग्याति चक्षुः । अपि नाम खलो विधिरनिष्ठतोऽपि मे मरणमद्वौपपादयेत् । (K. 36)

अहो प्रभावो महात्मनाम् । अत्र शाश्वतं विरोधमपहायोपशांतंतरा-आनस्तिर्यचोऽपि तपोवनवसतिसुखमनुभवति । (K. 45)

अपि नाम तयोः कल्याणिनोर्भूरिवसुदेवरातापत्ययोर्मालतीमाधवयोरभिमतः पाणिग्रहः स्यात् । (MaI.1)

अहो मे मूर्खतायाः प्रकारः । अहो यक्षिच्चनकारितायामादरः । अहो निरर्थकव्यापारेष्वभिनिवेशः । अहो बालिशाचरितेष्वासकितः । (K. 120)

चाणक्यः—भद्र उपर्वयेदानीं कुसुमपुरवृत्तान्तम् । अपि वृषलभनु-रक्ताः प्रकृतयः । चरः—अथ किम् । आर्येण तेषु तेषु विशागकारणेषु परिछ्नेषु देवे चंद्रगुप्ते दृढमनुरक्ताः प्रकृतयः । (Mu. 1)

अये अश्वमेध इति विश्वविजयिनां क्षत्रियाणामूर्जस्वलः सर्वक्षत्रिय-परिभावी महानुकर्ष निकषः । (U. 4)

ताः स्वचारित्यमुद्दिश्य ग्रस्याययतु मैथिली ।

ततः पुत्रवतीमेनां ग्रतिपत्स्ये त्वदाङ्गया ॥ (R. XV. 78)

ADDITIONAL SENTENCES FOR EXERCISE

भगवति भद्रीयेषु लेखेषु तत्रभवते त्वामुद्दिश्य सभाजनाभराणि पातयिष्यामि ।
(M. 5)

हा कथं सोतादेव्या ईदृशं जनापवादं देवस्य कथयिष्यामि । अथ च
विषयेणः स्वस्यैवशो मंदभाग्यस्य । (U. 1)

चाणक्यः—अपि प्रचीयंते संव्यवहाराणां लाभा वः । चं—आर्यं अथ किम् । (Mu. 1)

अथ धर्मनिरोधादितरपक्षावलंबनद्वारेण मृत्युमंगीकरोमि एवमपि प्रथमं नावत्स्वयमागतस्य तत्रभवतः कपिजलस्य प्रणयप्रसरभंगः । पुनरपरं यदि तस्य जनस्य मत्कृतादाशाभंगात्प्राणविपत्तिरूपजायते तदपि मुनिजनवधजनितं महदेनो भवेत् । (K. 160)

चाणक्यः—अगृहीते राक्षसे किमुत्खातः नंदवंशस्य कि वा स्थैर्यमुत्पादितं चन्द्रगुप्तलक्ष्म्याः । अहो राक्षसस्य नंदवंशे निरतिशयो भक्तिगृणः । स कर्त्त्व-इचदपि जीवति नंदान्वयावयवे वृषलस्य साचिव्यं ग्राहयितुं न शक्यते ।

(Mu. 1)

यदि यथा वदति क्षितिपस्तथा त्वमसि कि पितुरत्कुलया त्वया ।

अथ तु वेत्सि शुचिवत्तमात्मनः पतिकुले तव दास्यमपि क्षमम् ॥ (S'. 5)

अप्यग्रणीमन्त्रकृतामूर्धीणां कुशाग्रबुद्धे कुशली गुरुत्वे । (R. V. 4)

विललाप स बाष्पगद्गदं सहजामप्यपह्राय धीरताम् ॥

अभितप्तमयोपि मादंवं भजते कैव कथा शरीरिषु ॥ (R. VIII. 48)

अपि क्रियार्थं सुलभं समिक्तुङ्गं जलान्वयपि स्नानविधिक्षमाणि ते ।

अपि स्वशक्त्या तपति प्रवर्तसे शरीरमाद्यं खलु धर्मसाधनं ॥

(Ku. V. 33)

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं भगवान्हो नैनं शोचितुमर्हसि ॥ (Bg. II. 26)

सरसिजमनुविद्धं शौकलेनापि रम्यं

मलिनमपि हिमांशोर्लक्ष्म लक्ष्मीं तनोति ।

इयमधिकमनोज्ञा वत्कलेनापि तन्त्री

किमिवहि मधुराणां मण्डनं नाकृतीनाम् ॥ (S'. 1)

Even a fool should not be disrespected; much less a learned man.

But suppose you take me there perforce, my mind will still be directed to my beloved, the sole object of my love.

Master—Have you done the work I told you to do
 Servant—Yes ; it is long since I did it.

This king deserves praise for protecting his subjects well ; or why, it is the very duty of kings to do so.

The boy, about whom I am speaking, is very sharp..

He who gets angry for a definite cause is appeased as soon as that cause is removed.

At this the God Vishnu went to the house of Garuda. He, in his turn, came out hastily to receive his worthy master.

Is it likely that my desires will be fulfilled ?

How pitiable is the condition of these distressed persons !

It will make even a heart of stone relent.

Oh the serene beauty of this lovely garden !

How full of obstacles is the accomplishment of one's desired object ?

Alas ! I have spent away my whole time in gambling, and whom have I to blame but myself ?

Oh ! it is my own ring ; I have been searching for it these eight days. Where did you find it ?

I am tired of walking ; pr'ythee, let us now go home.

I hope you remember the man regarding whom I spoke to you a month back.

LESSON XXII

आ, आं, आः, इति, इव, उत, एव, एवं, ओम्

§ 252. *आ besides its meanings of 'till' and 'from (see § 84) has the sense of 'a little, somewhat,' and is equivalent to the English *ish* in 'blackish' &c. It is prefixed to adjectives ; as, आपिगल 'a little tawny' ; आमत्ताना कोकि-

* आऽग्रवर्थेऽभिव्याप्तौ सीमार्थे धातुयोगजे ।

लानां कूजितेः (M. 3) 'with the warblings of cuckoos somewhat drunk with passion.'

The use of आ with verbs is well-known.

(a) तआ is sometimes used in recollecting past events ; as, आ एवं किल सदासीत् (U. 6) 'Ah ! such indeed was then the case' ; and sometimes, merely as an expletive ; as, आ एवं मन्यसे (G. M.)

§ 253. *आं is used in recollecting a past occurrence, and is sometimes used as an enclitic particle, showing determination ; as, किनाम दंडकेय— (सर्वतो विलोक्य) —आं (U. 2) 'is this surely the Dandakā forest ?' (looking all around) 'Oh yes,' (I now recollect) ; आं चिरस्य प्रतिबुद्धोऽस्मि (G. M.) 'indeed, I have awakened after a long time.'

(a) Occasionally it is used in giving answers in the sense of 'yes' ; as, आं देव्याः पाश्वंगतोसी जनश्चित्रे दृष्टः (M. 1) 'yes, that person standing near the queen, was seen in a picture.'

§ 254. तआः is used to denote 'pain' or 'anger' ; as, आः शीतं (G. M.) 'Oh, how chill it is !' आः कथमया पि राक्षस-आसः (U. 1) 'Ah ! is there still disturbance from demons ?'

§ 255. The particle इति is most generally used to report the very words spoken or supposed to be spoken by some one as expressed by the *direct construction* in English. It takes the place of the quotation marks or 'that' occurring in oblique narrations, and is used at the end of the words of a speaker which are quoted ; as, आज्ञातोऽस्मि राज-दयालकेन ; स्थावरक प्रवहण गृहीत्वा जीर्णध्यानमागच्छेति (Mk. 6) 'I have been ordered by the king's brother-in-law —Sthāvaraka, come with the carriage to the old garden' ; तयोर्मुनि-कुमारक्योरन्यतरः कथयति अक्षमालामुपयाचितुमागतोऽस्मीति (K. 151) 'one of the two young sages says, 'I have come to ask

† आ ग्रगृह्णः स्मृतौ चाक्ये । (अ.)

* आं स्मृतौ चावधारणे । (दि.)

‡ आस्तु स्यात्कोपयोहयोः । (अ.)

for the rosary of beads,' or 'says that he has come to ask' &c.

Obs. In translating oblique constructions into Sanskrit, the words as they would stand in the direct construction are translated with इति at the end of the words quoted; 'Rāma said to me that he would give me money whenever I wanted it' रामो मामुवाच । यदा यदा धनेन तब प्रयोजनं स्यात् तदा तदाहं तत्तुभ्यं दद्यामिति, or दद्यामिति रामो मामुवाच.

(a) The particle इति, being in this sense used to indicate an assertion, requires that all the conditions of a distinct assertion or proposition should be fulfilled, i.e., there must be at least a subject and a verb in the sentence quoted; as, क्रमादमु नारद इत्यवोधि सः (S.i. 1. 8) 'he by degrees recognized him to be Nārada'; अवैमि चैनामनधेति (R. XIV. 40) 'I know her to be innocent (guiltless).' Here it would be wrong to say क्रमादमु नारदमित्यवीधि सः or एनामनधामित्यवैमि. If इति be not used, the accusative may be used.

§ 256. * Besides this general sense, इति has the following senses:—(1) 'Cause', as expressed in English by 'because', 'since', 'on the ground that'; वैदेशिकोस्मीति पृच्छामि कः पुनरसौ जामाता (U. 1) 'I ask you because I am stranger, who is this son-in-law'; लभास्पदोऽस्मीति विवादभीरोः (M. 1) 'of him who is afraid of (shrinks from) a contest on the ground that he has secured a footing'; (2) 'purpose' or 'motive'; पारीरस्य मा विनाशो भविति मयेदमुत्क्षिप्य समानीतं (K. 820) 'I brought the body up that it should not be destroyed' (*lest* it be destroyed); (3) 'thus' to mark the conclusion; इति तृतीयोक्ते 'thus (ends) the third act'; पृथिव्याप्स्तेजो बायुराकाशं कालो दिगात्मा चन् इति द्रव्याणि 'earth, water....these are the *dravyas*'; (4) 'so', 'in this manner', 'of this description'; इत्युक्तवन्तं परिरूप्य दोम्या (Ki. XI. 10) 'having clasped in his arms him who

*इति स्वरूपे सामिद्ये विवक्षानियमे भते ।

हेतौ प्रकारप्रत्यक्षप्रकाशोप्यवधारणे ॥

एवमर्थं समाप्तो स्यात् । (हे)

had said so'; गौरवो हस्तीति जातिः 'Jati (kind) is of this nature or description, as, a cow, a horse, an elephant'; (5) 'as follows', 'to the following effect', in denoting what is related afterwards; रामाभिधानो हरिस्त्युवाच (R. XIII. 1) 'Hari by name (in the form of) Rama, said as follows'; (6) 'in the capacity of', 'as regards', a 'for' to show the capacity in which a thing is considered; as, पितेति स पूज्यः, अध्यापक इति निन्द्यः 'as a father, he must be respected, as a teacher, censured'; शोधमिति सुकरं निभृतमिति चितनीयं भवेत् (S'. 3) 'as for (doing it) quickly, it is easy; as for (doing it) secretly, it is a question (must be thought of)'; (7) 'an opinion accepted'; इत्यापिशलिः (G. M.) 'such is the opinion of Apis'ali'; (8) 'an illustration'; इदुरित्यु-रिव श्रीमानित्यादौ तदनन्वयः (Chandraloka).

Obs. The senses स्वरूप and प्रकार are allied to each other; while प्रत्यक्ष, प्रकाश and अवधारण are very rare.

(a) इति is joined to कि to form a strong question, 'why indeed', 'why to be sure'; किमित्यपास्थाभरणानि यैवने खृतं त्वया वाधंकशोऽपि बल्कलं (Ku. V. 44) 'why indeed have you cast off ornaments, and put on, in your youth, a bark-garment befitting (only) old age'?

§ 257. * इव is generally used to show comparison, and is put after the standard of comparison; as, कैतेय इव विनतानं दजननः (K. 5) 'he was like Vainateya who gave delight to Vinata' (or 'those who submitted to him'); so ससारः अर्णव इव 'the ocean-like worldly existence.'

Obs. The words connected by इव must be in the same case; महीमिव जलभृतदेहां कन्यकां ददर्श (K. 181) 'he saw a girl who was like the earth, whose surface is filled with water (who supported her body by means of water)'; दिवसेनेव मित्रानुपत्तिना विलासिजनेनाविष्टिता (K. 51) 'inhabited by amorous people who followed their friends like day following the sun.'

* ईषदर्थोपभोत्प्रेक्षावादपभूषणयोरिव। (G. M.)

(a) Its other senses are:—(1) ‘*a little*’, ‘*somewhat*’ कडार इवायं (G. M.) ‘he is somewhat tawny’; (2) ‘*as if*’; ‘*as it were*’; मृगानुसारिणं पिनाकिनमिव पश्यामि (S. 1) ‘I, as it were, see (before me) Pinakin following a deer’; यो जहासेव वासुदेवं (K. 5) ‘who, as if, laughed at (ridiculed) Vāsudeva.’

(b) इव is added to interrogative pronouns and their derivatives, in the sense of ‘*possibly*’, ‘*I should like to know*’, ‘*indeed*’, as, विना सीतादेव्या किमिव हि न दुखं रघुपते: (U. 6) ‘what possibly (I should like to know) will not be distressful to the lord of Raghus separated from the queen Sita’; परायतः श्रीते: कथमिव रसं वेतु पुरुषः (Mu. 3) ‘how possibly should a dependent person know the taste of happiness?’

§ 258. इति is generally used in the sense of, ‘*or*’, to express different alternatives, and is, in this sense, usually the correlative of कि ‘*whether*’, the place of उत being also taken by आहो, उताहो, आहोस्ति; as, न जाने किमिदं बल्कलानां सदृशमृताहो जटानां समुचितं कितपसोऽनुरूपमाहोस्तिद्वयमिदेशांगमिदं (K. 151) ‘I know not whether this is worthy of your bark-garments, or suitable to your matted hair; whether it befits your penance, or forms part of your religious instructions.’

(a) उत when repeated, has the sense of ‘*either—or*’— as, एकमेष्व वरं पूंसामृतं राज्यमृताश्रमः (G. M.) ‘one thing only is preferred by men, either a kingdom (sovereignty) or a hermitage.’

§ 259. Used by itself उत has these senses:—(1) ‘*doubt*’, ‘*uncertainty*’, ‘*guess*’; स्थाणुरयमृतं पुरुषः (G. M.) ‘may it be a post or a human being’, (2) in asking a question; उत दंडः पतिष्ठति (*ibid.*) ‘will the stick fall?’

Obs. The sense अत्यर्थ is very rare.

§ 260. एव is most frequently used to strengthen and emphasize the idea expressed by a word. In this sense it may be variously rendered, by ‘*just*’, ‘*same*’, ‘*very*’,

† उत प्रश्ने वित्तके स्थानुत्तर्यर्थविकल्पयोः । (वि.)

* only', 'alone', 'already', 'the very moment,' 'scarcely'; as, एवमेव 'exactly so', 'just so'; अर्थोऽप्यणा विरहितः पुरुषः च एव (Bh. II. 49) 'that very man (the same man) devoid of the warmth of wealth'; सा तथ्यमेवाभिहिता भवेन (Ku. III. 63) 'she was told by Śiva only the truth' (nothing but the truth); नामनैव निभिन्नारातिहृदयः (K. 5) 'who broke through the hearts of his enemies only by his name'; उपस्थितेयं कल्याणी नाम्नि कीर्तिं एव यत् (R. I. 87) 'since she is here the moment her name was uttered' (immediately on mentioning her name) भवितव्यमेव तेजः (U. 4) 'it will take place.'

§ 261. * एवं is most frequently used in the sense of 'so', 'thus', 'in this manner', either with reference to what precedes or follows, or in giving directions to do a certain thing; as, एवमुक्तः कपिजलः प्रत्यवादीत् (K. 151) 'Kapiñjala, thus addressed (by me), replied.'

(a) It is also used to show 'assent' (yes, indeed); as, एवमेतत् (U. 1) 'quite so,' 'yes, you are right'; एवं कुर्यः yes, we shall do so.'

Obs. एवं is rarely used to show 'likeness' or 'determination.'

§ 262. †ओम् is not a particle of frequent occurrence. It is generally used to mark an auspicious beginning; as, ओं अग्निमीडे पुरोहितं; or to mark the conclusion of a sacred ritual or prayer, in the sense of 'amen'; श्रावा भूः भूवः स्वरोम्.

(a) It occurs in classical literature in the sense of 'yes,' 'very well,' signifying 'assent', or 'approbation'; as, ओमित्युच्यताममात्यः (Mal. 6) let the minister be told, 'I shall do so (very well)'; द्वितीयश्चेदोमिती ब्रूमः (S. D. I.).

भृदारिके आर्याः पण्डितकौशिक्या इव स्वरसंयोगः श्रूयते।

(M. 5)

* एवं प्रकारोपमयोरंगीकारेऽवधारणे । (वि.)

† ओमित्यनुभती प्रोक्तं प्रणवे च्याप्युपक्षमे । (वि.)

उत्त्वातिनी भूमिरिति मया रश्मिसंयमनाद्रथस्य मर्दीकृतो वेगः ।
(S' 1)

प्रथममिति प्रेक्ष्य दुहिंतृजनस्यैकोऽपराधो भगवता मर्वयितव्यः ।
(S'. 4)

अतिभूमि गतेन रणरणकेनार्थपुत्रशून्यमिवात्मानं पश्यामि । (U. 1)

सखे करटक क्रिमित्यमुदकार्थी स्वामी पानीयमपीत्वा सचकितो मंदं
मंदमधितिष्ठते । (H. 2)

सखे पुण्डरीक सुविदितमेतन्मम केवलमिदमेवपृच्छामि यदेतदारघं
भवता क्रिमिदं गुहमिरुपदिष्टमुत धर्मशास्त्रेषु पठितमुत मोक्षप्राप्तियुक्ति-
रियमादोस्तिवदन्यो नियमप्रकारः (K. 155)

सोता—एते चत्वारो भ्रातरो विवाहदीक्षिता यूयम् । अहो जानं
तस्मिन्नेव प्रदेशे तास्मिन्नेव काले वर्ते ।

रामः—एवम् ।

पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवद्यम् ।

सन्तः परीक्ष्यान्यतरद्भजते मूढः परप्रत्ययनेयबुद्धिः । (M. 1)

यदभावि न तद्भावि भावि चेन्न तदन्यथा ।

इति चिन्तविषष्णोऽयमगदः किं न पीयते ॥ (H. 1)

प्रकृत्यैव प्रियां सीता रामस्यासीनमहात्मनः ।

प्रियभावः स तु तया स्वपुणैरेव वर्धितः ॥

तथैव रामः सीतायाः प्राणेन्योऽपि प्रियोऽभवत् ।

हृदयं त्वेव जानाति प्रीतियोगं परस्परम् ॥ (U. 6)

ययातेरिव शर्मिष्ठा भर्तुर्बहुमता भवत् ।

पुत्रं त्वमपि समराजं सेव धूरुमवाल्नेहि ॥ (S'. 4)

लिङ्पतीव तमोऽगानि वर्षतीवांजनं नभः ।

अमत्प्रसरसेवैव दृष्टिर्विफलतां गता ॥ (MK. 5)

ADDITIONAL SENTENCES FOR EXERCISE

किमिय दुष्करमकरणानां यतः सोऽयत्लेनैव पादपमधिरुहचैकक्षः
कलानीव तस्य वनस्पतेः शाखासंधिभ्यः कोटरांतरेभ्यः शुकशावकानप्रहीदपग-
तासूंश्च कृत्वा क्षितावपातयत् । (K. 33)

स मद्वचनानन्तरमेव न वेदि किमसहचूत्सेमदनज्वरस्य वेगादुत सद्यो-
विपाकस्थात्मनो दुष्कृतस्य गौरवादाहोस्त्विन्मद्वचस एव सामर्थ्यादिच्छिन्न-
द्रूलस्तशरिव क्षितावपत्तत् । (K. 312)

पात्रविशेषन्यस्तं गुणान्तरं ब्रजति शिल्पमाधारुः ।

जलभिष समुद्रशुक्तौ मुक्ताफलतां पयोदस्य ॥ (M. 1)

सर्वोपमाद्रव्यसमुच्चयेन यथाप्रदेशं विनिवेशितेन ।

सा निर्मिता विवसूजां प्रयत्नावेकस्थसौंदर्यं दिवृक्षयेव ॥ (Ku. I. 49)

का कथा बाणसंधाने ज्याशब्देनैव द्रूतः ।

हुंकारेणेव धनुषः स हि विघ्नानपीहति ॥ (S'. 3)

गत एव न ते निवर्तते सं सखा दीप इवानिलाहृतः ।

अहमस्य दशेव पश्य मामविषहृष्टव्यसनेन धूमिताम् ॥ (Ku. IV.30)

स्वशरीरशरीरिणावपि श्रुतसंयोगविपर्ययो यदा ।

विरहः किमिवानुतापयेद्व बाहुर्घंविषर्घंविपविचितम् ॥ (R. VIII. 89)

प्रयान्तीव प्राणाः सुतनु हृदयं ध्वंसत इव ।

ज्वलन्तीवांगानि प्रसरति समंतादिव तमः । (Mal. 9)

किमात्मनिर्वादिकथामुपेक्षे जायामदोषामुत संत्यजामि ।

इत्येकपक्षात्थयविकलवत्वादासीत्व दोलाचलचित्तवृत्तिः ॥ (R. XIV. 34)

A wicked person is not to be trusted because he speaks sweet words.

He has been staying here for the last two months that he might be acquainted with the learned men of the city.

He, hastily coming up to me, as if enraged, said that I had greatly offended him.

That misfortunes never come singly is a wise saying often realized by men in this world.

When the enemies fell upon us like so many hail-stones, we did not know what to do.

Not being fed with food for a long time, he became, as it were, ready to die.

The whole world considers me to be powerless because I do not harm any body.

Immediately on hearing my words, the rash man, with only one attendant, became ready to run the risk.

I do not know what to do next; whether I should stay in this town, or leave it.

He remained thinking whether the person standing before him was his enemy, or some spy disguised as a ascetic, or actually some beggar needing protection.

LESSON XXIII

कच्चत्, क्व-क्व कामम्, किं (किमु, किमुत, किपुनः),
किल्, केवलं & खलु

§ 263. * कच्चत् implies some hope expressed by the speaker, and has the sense of 'I hope that,' &c. It is interrogative in form, in which the expected answer is 'yes' or 'no' according to the form of the question; as, शिवानि वस्तीर्थजलानि कच्चत् (R. V. 8) 'are your holy waters undisturbed?' (I hope they are &c.); कच्चन्न वाय्वादिरूपप्लव आथमपादपानां (ibid. 6) 'I hope no accident, such as a hurricane, befalls the trees in the hermitage' (no, it does not).

§ 264. † क्व means 'where'; and when it is repeated with two or more assertions, it denotes *great difference*, or *excessive*

* कच्चत् कामप्रवेदने । (अ.)

† हौ क्वशब्दो महवन्तरं सूचयतः (Mallinatha on R.I.2)

incongruity or unfitness, as, कव सूर्यप्रभवो वशः कव चालविषया मतिः (R. I. 2) 'where the race born from the Sun, and where (my) intellect of a limited scope' (there is a very great distance between the two, the intellect being quite unable to describe the race); तपः कव वत्से कव च तावकं वपुः (Ku. V. 4) 'what a great incongruity is there between penance and thy body' (thy delicate body is unfitted to practise penance).

§ 265. † कामं means 'at will', 'to one's satisfaction'; but its most general use in classical literature is in the sense of 'granted that,' 'admitting,' 'supposing for a moment', being usually followed by तु or तथापि or a similar word as its correlative; as, कामं न तिष्ठति मदाननसंमुखी ला भूयिष्ठमन्यविषया न तु दृष्टिरस्याः (S. 1) 'granted (admitting) that she does not stand facing me, still her glance is for the most part, not directed to anything else.'

§ 266. * कि is mostly used in asking questions in the sense of 'why,' 'wherefore'; as, तंत्रैव कि न चपले प्रलयं गतासि (Mu. 2) 'wherefore, O fickle goddess, wert thou not destroyed at that very place?'; sometimes it enters into compounds in the sense of 'bad'; as, स कि सखा साधु न शास्ति योऽचिपं (Ki. I. 5) 'is he a friend (i.e., he is a bad friend), who does not properly advise his lord'?

§ 267. कि when followed by वा, उत, आहो &c. has the sense of 'whether—or'; as, ज्ञायतां किमेतदारण्यकं याम्य वेति (P. I. 1) 'let it be ascertained whether this (animal) is wild or domesticated.' For the use of कि with उत &c. see § 258.

(a) † कि is usually joined to उ, उत, or पुनः in the sense of 'how much more', 'how much less', 'much more', 'much less'; as, एकेकमध्यनर्थाय किमु तत्र चतुर्ष्यं (H. 1) 'even one of these

‡ कामं प्रकामेऽनुमतावस्थायानुगमेऽपि च । (वि.)

* कि पृच्छायां जुगुप्तने । (अ.)

† किमु संभावनायां स्यात् विमर्शं चापि दृश्यते । (मे.)

किमुतातिशये प्रश्ने विकल्पे च प्रयुज्यते । (वि.)

taken singly will cause ruin, how much more, all the four'; चाणक्येनाहृतस्य निर्दोषस्यापि शंका जायते किमुत सदोषस्य (Mu. I) 'suspicion (fear) is aroused in even an innocent person (when) summoned by Chanakya, much more then, in a guilty person'; मयि नांतकोपि प्रभु प्रहर्तुं किमुतान्यहित्वा: (R. II. 62) 'even the Destroyer is not able to strike (hurt) me, much less other wild animals'; स्वयं रोपितेषु तरुषु उत्पद्यते स्तेहः कि पुनरंगसंभवेष्वपत्येषु (K. 291) 'affection is felt even for trees planted by oneself much more for one's own children'; भवादृशस्य त्रैलोक्यमपि न क्षमं परित्यधीभवितुं कि पुनर्युधिष्ठिरबलं (Ve. 8) 'even the three worlds dare not come in the way of a person like you, much less the army of Dharma.'

Obs. किमु is also used to denote 'uncertainty', or 'doubt'; as, किमु विषविसर्पः किमु मदः (U. 1) 'may it be the spreading of poison (over the body), or excessive delight'?

§ 268. The general sense of किल is 'verily', 'indeed', 'assuredly', and it follows the word on which it lays stress; as, अहंति किल कितव उपद्रवं (M. 4) 'the rogue does deserve annoyance'; प्रत्यूहः सर्वसिद्धीनामुत्तापः प्रथमः किल (H. 3) 'previous over-excitement is verily an obstacle to all accomplishments (of desired objects).'

§ 269. *किल is also used in (1) the sense of 'as is reported', 'as they say'; as, वभूव योगी किल कार्तवीर्यः (R. VI. 38) 'there was, as is reported, a Yogi, Kartavirya'; जघान कसं किल वासुदेवः (Mbh.); (2) to express a feigned action; as, प्रसहच सिहः किल तां चकर्षं (R. II. 27) 'a false lion seized her with violence'; पयस्यगाधे किल जातसंभरमा (Ki. VIII 48); (3) to express hopes or expectations; as, पार्थः किल विजेष्यते कुरुन् (G. M.) 'I hope Pärtha will conquer the Kurus.'

Obs. The senses अस्ति 'dislike' and न्यकरण 'contempt' (एवं किल केचिद्वदाति and त्वं किल योत्स्यते) given by Vardhamāna, are found when किल is joined with कि as, न श्रद्धये कि किल

* वार्तासंभाव्ययोः किल । (अ.)

किल इत्यागमारचिन्यस्करणसंभाव्यहेत्वलीकेषु । (ग. भ.)

त्वं शूद्रान्म भोक्ष्यसे (S. K.) 'I cannot believe that you will eat the food of S'ûdras.'

The sense हेतु is very rare.

§ 270. केवल is an adverb meaning 'only', 'merely', but it is sometimes used as an adjective also; as, निषेदुषी स्थङ्गिल एव केवले (Ku. V. 12) 'sitting on the bare altar' (without any coverlet).

(a) The combination of न केवल with अपि or किन्तु in the sense of 'not only—but' is very common; as, वसु तस्य विभोर्न केवलं गुणवत्तापि परम्प्रयोजना (R. VIII. 31) 'not only his wealth, but even his possession of good qualities, was for the sake of others.'

(b) प्रत्युत sometimes takes the place of अपि; as, अयं वत्सो न केवलं दिरयते प्रत्युत प्रांजलिना गरुडेन पर्युपास्यमानस्तिष्ठति (Nag. 5) 'not only is my child alive, but (on the contrary) he is waited upon by Garuda with folded hands.'

§ 271. †खलु is used in the following senses:—(1) 'indeed,' 'surely,' 'verily,' for the sake of emphasis, or as an expletive; मार्गं पदानि खलु ते विषमीभवन्ति (S. 4) 'thy footsteps do indeed fall uneven (trip) on the way'; (2) 'Conciliation' as an entreating word; न खलु न खलु वाणः सप्तिपास्तीप्रमस्मिन् (S. 1) 'pray, let not the arrav be discharged at this'; so न खलु न खलु मुग्धे साहसं कार्यमेतत् (Nag. 2); (3) 'an inquiry,' as a softened question; न खलु तामभिकुद्बो गृहः (V. 3) 'I should like to know if the preceptor did not get angry with her' (was he not angry with her?); (4) with gerunds, having a prohibitive sense, like अलं (see § 57); निर्धारितेवं लेखेन खलूक्त्वा खलु वाचिकं (S'i. II. 70) 'when any matter is determined (decided) by a letter, do not indeed add a verbal message' (it is unnecessary); (5) 'reason' (for); न विदीर्यं कठिनाः खलु स्त्रियः

† निषेद्वाक्यालंकारजिज्ञासानुनये खलु । (अ.)

खलु इति निषेद्वाक्यालंकारजिज्ञासानुनयनियमनिश्चयहेतुविषादेषु ।
(ग. म.)

(Ku.IV: 5); ' I am not shattered to pieces, for women are hard ' (this is given by Yārdhamā as an instance of विपाद ' dejection '); so विधिना जन एव वंचितस्त्वदधीनं खलु देहिनां सुखं (Ku. IV. 10). (6) it is sometimes used merely as an explanatory or to add grace to the sentence.

Obs. The senses नियम and निश्चय in G. M. are nearly identical.

विकारं खलु परमार्थतोऽज्ञात्वा ऽनारंभः प्रतीकारस्य । (S'. 3)

न खलु विदितास्ते तत्र निवसत्तद्वाणक्यहृतकेन—अथ किम् ।

(Mu. 2)

भर्तृगतया चिंतयात्मानमपि नैषा विभावयति किं पुनरागंतुकम् ।

(S'. 4)

द्वावपि किलागमिनौ प्रयोगनिपुणौ च । किन्तु शिष्यागुणविशेषेण
गणदास उन्नभितोपदेशः (M. 3)

अनुत्सेकः खलु विक्रमालंकारः । (V. 1)

भो न केवलं रूपे शिल्पे ऽप्यद्रितीया मालविका । (M. 2)

वत्से सीतै स्वहस्तावचितैः पुष्पैः सवितारं देवमुपतिष्ठस्व । न च
त्वामवनिपृष्ठचारिणीमस्मत्प्रभावाद्वनदेवता अपि द्रक्ष्यन्ति किं पुनर्मर्ल्याः ।
(U. 8)

गर्भवरत्वमभिनवयौवनत्वमप्रतिमरूपत्वमानुषशक्तिलं चेति महतीयं
स्वत्वनर्थपरपरा ।- सर्वाविनंयानामैकैकमप्येषामायतनं किमुत समवायः ।
(K. 108)

भोः, कामं धर्मकार्यमनतिपात्यं देवस्य । तथा गीदानीमेव धर्मासना-
दुत्थिताय पुनरुपरोधकारि कण्वशिष्यागमनमस्मै निवेदितुम् नोसहे ।
(S'. 5)

एवं कदलीदलेनानवरत वीजयतः समुद्भून्मे मनसि चिता । नास्ति

खल्वसाध्यं भनोभुवः । क्वायं हरिण इव वनवासनिरतः स्वभावमुग्धो
जनः क्व च विविधविलासरसराशिर्गीर्धर्वराजपुत्री महाश्वेता । (K. 157)

निवार्यतामालि किमप्ययं वटुः पुनर्विवक्षुः स्फुरितोत्तराधरः ।
न केवलं यो महतोऽपगापते शृणोति तस्मादपि यः स पापभाक् ॥
(Ku. V. 83)

किमपेक्ष्य फलं पयोधरान्वनतः प्रार्थयते मग्नाधिपः ।

प्रकृतिः खलु सा महीयसः सहते नान्यसमुच्छितिं यथा । (Ki. II. 21)

कञ्चिदेतच्छ्रुतं पार्थ त्वयैकाप्रेण चेतसा ।

कञ्चिदद्वानसंमोहः प्रणष्टस्ते धनंजय ॥ (Bg. XVIII. 72)

कामं नृपाः सन्तु सहस्रोऽन्ये राजन्वतीमाहुरनेन भूमिम् ।

नक्षत्रताराप्रहसंकुलापि ज्योतिष्मती चद्रमसैव रात्रिः ॥ (R. VI. 22)

क्व वयं क्व परोक्षमन्मयो मृगशावैः समर्मेधितो जनः ।

परिह सविजलिप्तं सखे परमार्थेन न गृह्यतां वचः ॥ (S'. 2)

ADDITIONAL SENTENCES FOR EXERCISE

वस्त्य यथा न साधु समर्थितमापत्प्रतीकारः किल प्रसदवनोद्धान-
श्रवेश इति । (V. 2)

भगवन्तं जाबालिमस्तोक्याहभचिन्तयम् । तपस्त्वनां भ्रतनुतप्तसामयि तेजः
श्रङ्खस्या दुःसहं भवति किमुत सकलभ्रुवनवंदितचरणानां मुनीनाम् । एवं-
विवानाभघकथकारिणाम् पुण्यानि नामप्रहणान्ययि महामुनीनां किमुनर्वर्णनानि ।
(K. 48)

आजन्मनः शाठधमशिक्षितो यस्तस्याप्रमाणं वचनं जनस्य ।

परातिसंधानमधीयते यैविद्येति ते संतु किलाप्तवाचः ॥ (S'. 5)

यदृच्छया त्वं सकृदप्यवंध्ययोः पथि स्तिष्ठा सुंबरि पस्य नेत्रयोः ।

त्वया दिना सोऽपि समृत्सुको भवेत्तत्त्वोजनस्ते किमु रूडसौहृदः ॥ (V.1)

न केवलं दरीसंस्थं भास्त्वतां दर्शनेन वः ।

अंतर्गतमपास्तं मे रजसोऽपि परं तस्मः ॥ (Ku. VI. 60)

न केवलं तदगुरुरेकपार्थिवः ।

क्षितावभूदेकधनुर्धरोपि सः । (R. III. 31)

सुखश्रवा मंगलतूर्यनिस्वनाः प्रमोदननृत्यैः सह वारयोषिताम् ।

न केवलं सद्यनि मागधीपतेः पथि व्यजूम्भन्त दिवोकसामपि ॥ (R. III. 19)

रघुमेव निवृत्योवनं तममन्यन्त नवेश्वरं प्रजाः ।

स हि तस्य न केवलां श्रियं प्रतिपेदे सकलानुणानपि ॥ (R. VIII. 5)

मेघालोके भवति सुखिनोपन्न्यथावृत्ति चेतः

कंठाइलेषप्रणयिनि जने कि पुनर्दूरसंस्ये । (Me. 3)

बृष्टे सूर्ये पुनरपि भवान् वाहयेदध्वशोषं

अदायन्ते न खलु सुहदामभ्युपेतार्थंकृत्याः ॥ (Me. 39)

स्त्रीणामक्षितपदुत्वमभानुषोषु

संबृश्यते किमुत याः प्रतिबोधवत्यः ।

प्रागतरिक्षगमनात्स्वमपत्यजात-

मन्यैङ्गिजैः परभूताः खलु पोषयन्ति ॥ (S'. 5)

कथं रुचा हृदयप्रमाणिनी कथं च तेऽविश्वसनीयमायुधम् ।

भृदुतीक्षणातरं यदुच्यते तदिदं भन्नय दृश्यते त्वयि ॥ (M. 8)

कामं प्रिया न सुलभा मनस्तु तदभावदर्शनाश्वासि ।

अकृतार्थेऽपि मनसिजे रतिमुभयप्रार्थना कुरुते ॥ (S'. 2)

It is reported that the king has become exceedingly angry with us for our carelessness.

I shall not forget a person who may be but once seen; much less an old friend.

Even inanimate things in this penance-forest appear to be possessed of a purifying power; how much more objects possessed of life.

When I went to him, he reviled not only me, but the preceptor himself.

Not only do no people hate me, but on the contrary they feed me with food.

I hope it has not reached the king's ears that it was I who ordered the *kaumudi* festival to be at once stopped.

We find that even persons, that are born rich are not completely happy in this world ; much less are those who have to gain their livelihood by various kinds of troublesome occupations.

I earnestly hope that you will spare the life of this helpless creature. Good men hesitate to kill their very enemy ; much less an innocent creature like this child..

I hope you are all going on uninterruptedly with your religious austerities.

Granted that you are possessed of all good qualities, still I consider it my duty to advise you, because youth is subject to temptations.

True that I do not remember to have married her ; nevertheless my mind is greatly affected at seeing her.

Is there any congruity between thy sacred learning and this fickle state of heart ?

The acts of kings, naturally unfathomable, cannot be sounded by men like me whose knowledge is very limited (*use कव-कव*).

LESSON XXIV

च (च-च), जातु, तत्, ततः, तथा, तावत् & तु

§ 272. ***च** is, by pre-eminence, a copulative conjunction, and joins words or assertions together. It does not stand in the same place as 'and' in English or 'et' in Latin. It is used with each of the words or assertions which it joins together, or is used after the last of the words or assertions so joined, but it can never stand first

* ज्ञान्वाचये समाहारेष्यन्योन्यार्थे समुच्चये ।

पश्चांतरे तथा पादपूरणेऽप्यवधारणे ॥ (वि.)

in a sentence ; as, रामश्च गावदश्च or रामो गोविदश्च 'Rāma and Govinda'; तंडुलानानयति च तान् पचति चौदनं भुक्ते च or तंडुलानानयति तान् पचत्योदनं भुक्ते च 'he brings rice, cooks them, and eats the cooked food.' But it is generally better to use च last, rather than repeat it after each connected word. as, कुलेन कान्त्या वयसा नवेन गुणैश्च तैस्तैविनयप्रधानैः (R. VI. 79).

(a) Not unfrequently च is admitted to any other part of a sentence than the first word; as, अथ गजस्तं प्रणम्य प्रस्थितः । शशकाश्च तद्दिनादारभ्य सुखेन तिष्ठन्ति (P. III. 1) 'then the elephant, bowing down to him, went away, and the hares lived happily from that day.'

(b) च when used with न has sometimes the sense of 'neither,' 'nor'; as, न च न परिचितो नचाप्यगम्यः (M 1) 'neither is he unknown nor unapproachable.'

(c) Sometimes it has disjunctive force, and may be translated by 'but,' 'still,' 'nevertheless'; as, शांतमिद-आश्रमपदं स्फुरति च बाहुः (S. 1) 'this hermitage is tranquil, still my arm throbs.'

Obs. In this sense च is generally repeated; see the next section.

(d) Rarely it has also the sense of 'indeed,' 'verily,' having the force of एव; as, अतीतः पंथानं तत्र च महिमा बाढ-मनसयोः (G. M.) 'your greatness indeed transcends the range of speech and mind.'

(e) It is sometimes used to denote 'condition' (=चेद् or यदि); as, जीवितं चेच्छसे मूढ हेतुं मे गदतः शृणु (M. b.), i.e., जीवितमिच्छसे चेद् &c.

(f) Or it may be used as an expletive, as, भीमः पार्थस्तथैव च (G. M.).

Obs. Lexicographers give as the sense of च, अन्वाचय, समाहार, इतरेतर, समुच्चय, which are included in the general idea of 'conjunction' or 'copulation' denoted by च. अन्वाचय means 'connecting a subordinate fact with a

principal one'; as, भिक्षामट गां चानयः go to beg and (while doing so) bring the cow'; समाहार is 'collective combination'; as, पाणी च पादौ च पाणिपादं; इतरेतर is 'mutual connection'; as, प्लक्षस्त्वं न्यग्रोधस्त्वं प्लक्षन्यग्रोधौ; समुच्चय is 'aggregation'; as, एवति च पठति च.

§ 273. च is frequently repeated with two assertions (1) in the sense of 'on the one hand—on the other hand,' 'though yet' to denote antithesis; as, न सुलभा सकलेन्दुमुखी च सा किमपि लेदमनंगविवेष्टितम् (V. 2) 'on the one hand that full-moon-faced woman is not easy to obtain; and on the other hand there is this unaccountable working of Love'; or 'that full-moon-faced lady &c.... and yet' &c.; (2) or to express *simultaneous* or *undelayed* occurrence of two events, as denoted by 'no sooner than' or 'as soon as' &c. in English; as, ते च प्रापुरुदन्वन्तं बुद्धे 'चादिपूरुषः (R. X. 6) 'no sooner did they reach the ocean than the Supreme Being (Vishnu) awoke.'

§ 274. जातु means 'at all,' 'possibly,' 'pernaps'; as, किं तेन जातु जातेन (P. I. 1) 'what possibly is the use of him being born'; न जातु वात्सा लभते स्म निर्वृतिं (Ku. V. 55) 'the maiden did not at all enjoy (never enjoyed) pleasure.'

Obs. Panini lays down that जातु is used with the Potential in the sense of 'not allowing,' 'not suffering'; as, जातु यत्वादृशो हरि निदेन्न मर्षयामि (S. K.) 'I do not suffer (allow) that a person like you should censure Hari.'

§ 275. तद् is a pronoun (see § 132 for its uses) and an adverb. In the latter case it means (1) 'for that reason,' 'therefore,' 'consequently'; as, राजपुत्रां वयं तद्विग्रहं श्रोतुं नः कुतूहलमास्ति (H. 3) 'we are princes; therefore, we have a desire to hear of war'; (2) 'then', 'in that case' often as the relative of यदि; as, तदेहि विमर्दक्षमां भूमिमवतरावः (U. 5) 'come, then, let us go to a place fit for our combat'; तथायै यदि महत्कुतूहलं तत्कथयामि (K. 136) 'still if you have a great curiosity, (then) I shall relate.'

§ 276. ततः is often used for the ablative forms of तद्, such as, तस्मात्, तस्याः, ततोन्यत्रापि दृश्यते (S. K.) = तस्मादन्यत्रापि; but it is oftener used as an adverb. It primarily means 'thence,' 'from that place'; and generally, 'then,' 'afterwards,' 'thereupon', as, ततः कलिपयदिवसाप्गमे (K. 110) 'afterwards (then) some days having elapsed.' It also means (1) 'for that reason,' 'therefore,' 'consequently,' as a correlate of यतः; (2) 'then,' 'in that case' serving as a correlate of यदि; as, यदि गृहीतमिदं ततः किम् (K. 120) 'if this be caught, then what would happen?'; (3) sometimes 'beyond that,' 'further,' 'moreover'; ततः परतो निर्मनुष्मरण्ण (K. 121) 'beyond that is a tenantless (drcary) forest.'

(a) ततस्ततः: (ततः + ततः) is used in dialogues in the sense of 'what next,' 'go on,' 'proceed'; as, राक्षसः—उभयोरप्यस्थाने प्रयत्नः। ततस्ततः: (Mu. 2) 'Rākshasa—The attempt of both was out of place.—Well what (happened) next? (i.e., proceed)'.

§ 277. *तथा means 'so,' 'thus,' 'in that manner': as, तथा मां वचयित्वा (S. 5) 'having deceived me in that manner'; सूतस्तथा करोति (V. 1) 'the charioteer does so (accordingly)'; तथा च श्रुतिः (S. B.) 'and so says the Veda.'

(a) It is also used in the following senses:—(1) 'and also,' 'so also,' 'in like manner'; as, अनागतविधाता च प्रत्युत्पन्नमतिस्तथा (P. I. 18) 'he who provides for the future and also he who is ready-witted'; (2) 'yes,' 'be it so,' 'so it shall be,' signifying 'assent,' 'promise,' &c. and followed by इति; as, राजा—एनं तत्रभवतः सकाशं प्रापय। प्रतीहारी—तथेति निष्कान्ता 'King.—Take him to his Honour.' 'Pratihāri.—'Yes, so it shall be (your commands will be obeyed), so saying exit'; (3) in forms of adjurations, 'as surely as' (preceded by यथा); as यथाहमन्यं न चितये तथायं पततां परसुः 'as surely as I do not think of any other man, so surely let this person fall dead.'

*तथाऽभ्युपगमे पृष्ठप्रतिवाक्ये समुच्चये।
सदृशो निश्चयेषि स्यात्। (मे.)

For some of the meanings of तथा, as correlative of यथा, see Lesson 27.

Obs. तथाहि means 'for,' 'so it has been said,' 'for instance'; तथाच् 'and likewise.' Both are often used in introducing quotations.

§ 278. तावत्, as a particle, is used (1) in its literal sense of 'first,' 'before doing any thing else'; as, प्रिये इतस्तावदागम्यतां (S'. 1) 'my dear, just (first) come here'; आलहादयस्व तावच्चन्द्रकररचन्द्रकान्तमिव (V. 5) 'first gladden me as a lunar ray does the moon-stone'; (2) 'on one's part,' 'in the meanwhile' or 'while'; as, सखे स्थिरप्रतिबंधो भव। अहं तावस्वामिनश्चत्तवृत्तिमनुवर्तिष्ये (S'. 2) 'friend, be firm in your opposition; I, on my part (while I) shall act up to the will of my master'; (3) 'just,' 'now'; as, गच्छ तावत् 'go now'; (4) to emphasize a statement, in the sense of 'indeed,' 'really'; as, त्वमेव तावत्प्रथमो राजद्रोही (Mu. 1) 'thou (indeed) thyself art the first traitor'; (5) 'as for,' 'with respect to' &c.; as, एवं कुते तव तावत्प्राणयात्रा क्लेशं विना भविष्यति (P. I. 8) 'this being done, as far as you are concerned (with respect to yourself) your maintenance will be secured (to you) without any trouble'; विष्वहस्तावदुपस्थितः (H. 3) 'as for war, it is imminent.'

For the other senses of तावत् as a correlative of यावत् see Lesson 27.

§ 279. *तु is most frequently used as an adversative particle, meaning 'but,' 'on the contrary,' 'however,' 'on the other hand'; as, स सर्वेषां सुखानां प्रायोऽन्तं ययो। एकं तु सुतमुखदर्शनसुखं न लेभ (K. 59) 'he completely enjoyed all pleasures, only he did not enjoy the pleasure of seeing the face of a son.' In this sense it is often added to किं and परं.

Note.—तु is never used at the beginning of a sentence, while परन्तु and किन्तु always stand first.

(a) तु is frequently used in the sense of 'and now,' 'now,' 'on one's part,' 'as to,' without any adversative

* तु पादपूरणे भेदे समुच्चयेऽवधारणे (वि.)

force ; as, एकदा तु नातिदूरोदिते सहस्रमरीचिमालिनि प्रतीहारी समुप-सृत्याब्रवीत् (K. 8) ' now once upon a time, when the thousand-rayed god had not risen high enough, the door-keeper, drawing near, said ' ; अबनिपतिस्तु तामनिमेषलोचनो ददर्श (K. 11) ' the lord of the earth, on his part, looked at her with a steady-gaze ' ; यत्तु आसनशब्दस्यासनादेश इति काशिकायामुक्तं तत्प्रामादिकं (S. K.) or निर्वापितं तु परिभ्य वपुर्न नाम (Mai. 8).

(b) Sometimes तु marks a ' difference or superior quality ' as, मृष्टं पयो भृष्टतरं तु दुधं (G. M.) ' pure is water, purer still is milk ' ; and sometimes it is used as an emphatic particle ; as, भीमस्तु पांडवानां रौद्रः (*ibid.*) ' Bhima alone is the fiercest of the Pandavas. '

तदृदि नातिखेदकरमिथ ततः कथनेनात्मानमनुग्राहयमिच्छामि ।

(K. 134)

अपसृने च तस्मिन् स विहंगराजो राजाभिमुखो भूत्वा राजानमुद्दिश्यार्यामिमां पपाठ । राजा तु तां श्रुत्वा संजातविस्मयोऽमात्यमब्रवीत् ।

(K. 12)

आर्य ततः किं विलम्ब्यते । त्वरितं (तं) प्रवेशय । (U. 1)

अनेन क्रमेण तस्य सर्वेष्वरण्यवासिष्वाधिपत्यं बभूव । ततस्तेन स्वज्ञातिभिरावृतेनाधिकं प्रभुत्वं साधितम् । (H. 3)

आर्ये कृतपरिश्रमोऽस्मि चतुःषष्ठयं गो ज्योतिःशास्त्रै । तत्प्रवर्त्यतां भगवतो ब्राह्मणानुद्दिश्य पाकः । चन्द्रोपरागं प्रति तु केनापि विप्रलब्ध्यासि । (Mu. 1)

भगवन् कुसुमायुधं त्वया चन्द्रमसा च विश्वसनीयाभ्यामतिसन्धीयते कामिजनसार्थः । (S'. 3)

तात लताभगिनीं वनज्योत्स्नां तावद्वमन्त्रयिष्ये । (S'. 4)

करटक उवाच । भद्रं किं कृतं तत्रभवता । दमनक आह । मया तावन्नीतिबीजनिर्वापणं कृतं परते दैवविहितायत्तम् । (P. I. 15)

दृष्ट्वा मेघनादं दूरत एव कृतनमस्कारं तमप्राक्षीत् । तिष्ठतु तावत्पुर-
स्तापत्रलेखागमनवृत्तान्तप्रश्नो वैशंपायनवृत्तान्तमेव तावत् पृच्छामि ।
(K. 304)

अयमेकपदे तया वियोगः सहसा चोपनतः सुदुःसहौ मे ।
नववारिधरोदयादहोभिर्भवितव्यं च निरातपत्वरस्यैः ॥ (V. 4)

प्रतिग्रहीतुं प्रणयिप्रियत्वात्रिलोचनस्तामुपचक्रमे च ।
समोहनं नाम च पुष्पधन्वा धनुष्यमोघं समधत्त बाणम् ॥
(Ku. III. 66)

न जातु कामः कामानामुपभोगेन शाश्यति ।
हविषा कृष्णवत्येव भूय एवाभिवर्धते ॥ (Manu. II. 94)

ADDITIONAL SENTENCES FOR EXERCISE

अत्रभवत्या प्रसवादस्मद्गृहे तिष्ठतु । कुत इदंमुच्यत इति चेत्वं साधु-
भिरूपदिष्टः प्रथममेव चक्रवतिं पुत्रं जनयिष्यसीति । स चेतलक्षणोपपश्चो
भविष्यति अभिनन्द शुद्धान्तमेनां प्रवेशयिष्यसि । विषयं तु पितृस्याः समीयन-
यनभवस्थितमेव । (S'. 5)

कथारम्भकाले राजपुत्रा ऊचुः । आर्य मित्रलाभः श्रुतस्तावदस्माभिः ।
इराना सुहृदभेदं श्रोतुमिच्छामः । (H. 2)

सुखमापतिं सेव्यं दुःखमापतिं तथा ।

चक्रवत्परिवर्तन्ते दुःखानि च मुखानि च ॥ (H. 1)

लब्धान्तरा सावरणेऽपि गेहे योगप्रभावो न च लक्ष्यते ते ।

विभर्ष चाकारभनिर्वृतानां मृणालिनी हूँमभिवोपरागम् ॥ (R.XVI.7)

मुनिसुताप्रणयस्मृतिरोधिना मम च मुक्तमिदं तमसा मनः ।

मनसिजेन सखे प्रहरिष्यता धनुषि चूतशरश्च निवेशितः ॥ (S'. 6)

इव परावृत्तेषु कष्टशिष्येषु—

सा निदस्ती स्वानि भाग्यानि बाला बाहृक्षेपं क्रन्दितुं च प्रवृत्ता ।

स्त्रीसंस्थानं चाप्सरस्तीर्थमारादुत्खिप्यनां ज्योतिरेकं जगाम ॥ (S'. 5)

वनं तावदंसुलभं लब्धं कृच्छे प रथयते ।

लब्धनाशो यथा मृत्युत्तस्मावेतम् चिन्तयेत् (H. 1)

सर्वंस्य चाहं हृदि सम्प्रिविष्टो भक्तः स्मृतिर्जनमपोहनं च ।

वेदैश्च सर्वंरहमेव वेद्यो वेदात्तकृद्वेदविवेव चाहम् ॥ (Bg. XV. 15)

न खलु न स्लु द्याणः सम्प्रिपात्योऽधमस्मिन्

मृदुनि मृगशरीरे तूलराताविवर्जिनः ।

कथ बत हरिणकानां जीवितं चातिलोलं

कथ च निवित्तनिपाता वज्रसाराः इरास्ते ॥ (S. 1)

आपूर्णश्च कलाभिरिन्दुरमलो यातक्ष्च राहोर्मुलं

संज्ञातश्च धनञ्जनो जलधरः शीर्णश्च वायोर्जवात् ।

निर्वृतश्च फलेप्रहिंदुमवरो दग्धश्च दावाग्निना

त्वं चूडामणितां गतश्च जातो यातश्च मृत्योर्बशम् ॥ (Mal. 9)

Those who act in a virtuous way and are devoted to doing good to others, alone become the objects of God's mercy.

I have brought from Bombay eight silken clothes, five silver pots, and several other useful things.

On the one hand I have never before seen him; on the other, there is his speech as hard as the stroke of a thunder-bolt; who may this man be?

As soon as these brave soldiers desert their master's side, I shall provoke revolts in his territories.

You have made very good preparations for war; nothing will, therefore, be wanting to you.

Duryodhana :—Oh the bravery of that youthful warrior! I think all warriors must have for a time stood still with amazement, to see his extraordinary exploits. Well, proceed.

Having imposed upon me in that manner by your honeyed sentences, are you not ashamed to cast me off now?

You are so much afflicted with even a temporary separation from your mate, and yet you are so averse to giving a love-lorn man like me, information regarding his lost beloved.

The moment he placed his foot within the threshold of the house, three men rushed upon him and made him their prisoner.

You have now got wealth, honour, children, and everything else desired by men ; what else do you want ?—Or why, it is truly said ‘there is no knowing how far human desires may extend.’

Go thou to Yajnas’arman and ask him why he has tarried so long ; while I shall go and call the other Brâhmanas..

Rama getting up early in the morning, begins to study ; whereas thou sleepest snoring in the bed.

As far as the eldest son of Mitragupta is concerned, he may certainly be relied upon, but I do not know anything about his other sons.

If this be done, you yourself will go on uninterruptedly with your work ; and we also shall be enabled to do our own.

LESSON XXV

दिष्टथा, न, नाम, नु, ननु, & नूनं

§ 280. दिष्टथा is a particle expressive of joy or gladness and may be translated by ‘I am glad,’ ‘happily,’ ‘thank God’ ; as, दिष्टथा प्रतिहतं दुर्जितं (Mai. 4) ‘I am glad the evil is averted’ ; दिष्टथा कोपव्याजेन देव्या परिक्रातो भवान् (M. 1) ‘thank God (that) you are saved by the Queen under the pretext of anger.’

(a) दिष्टथा is often used with the root दृष्ट् and दिष्टथा दृष्ट् may be translated by ‘to congratulate (one) upon,’ the subject of दृष्ट् being the person congratulated, and the matter of

congratulation being put in the instrumental case; as, दिष्टचा महाराजो विजयेन वर्धते (V. 1) 'I congratulate your Majesty upon your success'; दिष्टचा सुहृदवृद्ध्या वर्धितोसि (Mal. 4) 'you are to be congratulated upon your friend's recovery (from the swoon), ' or 'I congratulate you' &c.

§ 281. न 'not' is used like an adverb; न दृष्टोऽयं मया 'he was *not* seen by me.' 'No' as applied to nouns is expressed by न with any one of the indefinite forms; as, 'no man came to me' न कोपि नरो मामायातः; योगिनां न किमपि भयं 'Yogins have no fear.' In negative sentences the indefinite forms mark the exclusion of all; as, मरणान्न कोपि विभेति 'no one whatever is afraid of death.'

(a) In several cases न-न is used to express an assertion emphatically positive; as, नेयं न वक्ष्यति मनोगतमाधिहेतु (S'. 3) 'she will *certainly* mention the secret cause of her agony' (lit. *not* that she will *not* mention &c.).

§ 282. *नाम is most frequently used in the sense of 'by name,' 'called,' 'named,' 'known as'; as, रावणो नाम लकेशः 'the lord of Lankā by name Rāvana'; पुष्पपुरी नाम नगरी 'a town called Pushpapuri'

Obs. The noun before नाम must in this sense be in the same case as the noun of which it may be an attribute; as, मेघनादो नाम मित्रः (P. I. 15) 'a friend called Meghanāda'; तत्रादिनीं सुवृत्ता नामोपयम्य (Dk. I. 1); अस्ति पाटलिपुत्रे नाम नगरे बलभिन्नाम वणिक् (Dk. II. 6). This नाम does not enter into any compound, and should not be confounded with नाम् which is compounded; thus दशरथनाम राजा is wrong; it should be either दशरथो नाम राजा or दशरथनामा राजा (दशरथो नाम यस्य सः).

§ 283. Another most general sense of नाम is 'indeed.'

*नाम प्राकाश्यसंभाव्यत्रोधोपगमकुत्सने । (अ.)

नाम प्राकाश्यकुत्सायोः ।

संभाव्याभ्युपगमयोरलीके विस्मये क्रुधिः ॥ (हे.)

* *to be sure*, 'verily,' 'forsooth'; as, मया नाम जितं (V. 1) 'I have indeed conquered' (become victorious); विनीतवेषण् प्रवेष्टव्यानि तपोवनानि नाम (S. 1) 'hermitages should indeed (to be sure) be entered with a modest (humble) dress.'

Obs. When नाम is used with कः, किं, कथं, &c., the meaning expressed is that of 'possibility' or 'I should like to know' (cf. इव § 257); as, को नाम राजा॒ं प्रियः (P. I. 3) 'who possibly is a favourite of kings'; को नाम पाकाभिमुखस्य जंतुद्वाराणि दैवस्य पित्तातुमीष्टे (U. 7) 'what creature, I should like to know, is able to shut the doors of Fate, when disposed to show its power'; अथि कथं नामैतत् (U. 6) 'how indeed is this'?

§ 284. नाम is also used (1) to express a 'pretence' or a feigned action; as, कार्त्तिको नाम भूत्वा (Dk. II. 6) 'pretending to be an astrologer'; (2) with imperatives, in the sense of 'granted,' 'it may be that,' 'if you like'; as, यत्खल्वनालोचितावधि दुःखावसानमेव दुःखं तन्मरणभीरोर्भवतु नाम शोकावेगाय (K. 328); 'granted (it may be that) that calamity which being of indefinite duration, will end in sorrow, will create emotions of grief in one afraid of death'; एवमस्तु नाम 'well, be it so' (if you like); (3) 'wonder'; अन्धो नाम पर्वतमाच्छेहात (G. M.) 'it is a wonder that a blind man ascends a mountain'; (4) 'anger' and rarely 'censure'; किं नाम विस्फुरन्ति शस्त्राणि (U. 4.) 'Oh! do missiles gleam forth!'; ममापि नाम दशाननस्य परैः परिभ्रदः (G. M.) 'What! should I, Daśanana be defeated by others'?

§ 285. * नु has an interrogative force involving 'some doubt' or 'uncertainty'; as, स्वज्ञो नु माया नु मतिभ्रमो नु (S. 6) 'was it a dream an illusion, or an infatuation of the brain?'

(a) नु is very often compounded with the interrogative pronoun and its derivatives, in the sense of 'possibly,' 'indeed' (cf. इव § 257); as, किं न्वेतस्यात्किमन्यदितोऽयवा (Mal. 1)

* नु पृच्छायां विकल्पे च। (अ.)

‘what may this possibly be?—or what else than this’; कथं नु गुणवद्विन्देयं कलत्रं (Dk. II. 6) ‘how, indeed, shall I get a virtuous wife?’?

§ 286. † The most general combination of नु is with the word न, and ननु is now treated as a separate word. It is used in the following senses:—(1) ‘is it not indeed that,’ ‘surely it is’; as, यदाऽमेधाविनी शिष्योपैशः मलिनयति तदाचार्यस्य दोषो ननु (M. 1) ‘when a dull-witted pupil spoils the instruction (given), is it not indeed (surely it is) the fault of the preceptor?’ (2) it is used as a corrective word like ‘why’ in English; as, ननु पदे परिवृत्य भण (Mk. 6) ‘I say, say (it) changing the words’; ननु भवाग्रतो मे वर्तते (S. 2) ‘why’ you yourself are before me’ (is it not, indeed, that &c.); ननु विचिनोतु भवास्तवस्मिन्नद्याने (V. 2) (well, why do you stand) ‘you should look for it in this garden’; (3) in propitiatory expressions, in the sense of ‘pray,’ ‘be pleased’ &c.; as, ननु मां प्रापय पत्यु-रस्तिकं (Ku. IV. 32) ‘be pleased to take me to my husband’; (4) as a vocative particle used in addressing persons, meaning ‘Oh,’ ‘ah,’ &c.; as, राजवाहानोऽभाषत । ननु मानव अत्र भवानेकाकी किमिति निवसति (Dk. I. 2) Rajavāhana said:—‘O man, why do you live here alone?’; ननु मूर्खः पठितमेव युज्माभिस्तत्काण्डे (U. 4) ‘ah fools, you have already learnt it in that chapter’; (5) in asking questions; as, ननु समाप्तकृत्यो गौतमः (U. 4) ‘has Gautama accomplished his object?’

(a) In argumentative discussions ननु is very often used to head an objection or advance a contrary proposition, and उच्यते, with or without अत्र, is used with the statement that answers the objection raised, or refutes the proposition asserted; as, ‘ननु एकाधिकं हरेज्जयेष्ठः’ इति ववनेन विषमो विभागो दर्शित इति । अत्रोच्यते । सत्यमयं विषमो विभागः सशास्त्रस्तथापि लोकविद्वष्टत्वाभानुष्ठेयः (Mitakshara) ‘now it may be objected that the division (of the ancestral property) is declared to be uneven, by the precept ‘the elder shall take 2 parts’.—

†प्रश्नावधारणानुज्ञाननुयानंत्रज्ञे ननु । (अ.)

To this we reply, true this unequal division is ordained by S'astras, but it is not to be followed being opposed to practice; so ननु अचेतनान्येव वृश्चकादिशरीराण्यचेतनानां च गोभयादीनां कार्याणीति उच्यते (S'. B. 428); other examples of the use of ननु in this sense are:—ननु चेतनमपि कार्यकारणं स्वाभिमृत्यन्यायेन भोक्तुरुपकरिष्यति । न । (S'. B. 428); ननु जगदप्य-प्रकृतमसंशब्दितं च । सत्यमेतत् (ibid. 383).

Obs. कथं तहि (then how is this), हति चेत् (if any were to say so), are sometimes used in raising objections; as, कथं तहि 'क्वासि हे सुम्ह'—प्रभाद एवायमिति भागुरिः (S. K.) 'now one may ask how is it सुम्ह (voc. sing.)', (we say) 'Bhāguri thinks that it is a mistake.'

§ 287. The chief sense of नूनं is 'certainly,' 'indeed,' 'positively'; as, स नूनं तव पाशांश्छेत्स्यति (H. 1) 'he will certainly cut your bonds.' अद्यापि नूनं हरकोपवहिनस्त्वयि ज्वलति (S'. 3) 'surely (indeed) the fire of the anger of Hara is still burning in you.'

ननु समानेऽपि ज्ञानवृद्धभावे वयोवृद्धत्वाद्गणदासः पुरस्कारमर्हति ।
(M. 2)

मया नाम मुख्यचातकेनेव शुष्कवनगर्जितेऽतरिक्षे जलपानमिष्टम् ।
(M. 2)

अनियंत्रणानुयोगो नाम तपस्विजनः । (S'. 1)

अलं सुदित्वा । ननु भवतीन्यामेव स्थिरीकर्तव्या शकुंतला । (S'. 4)

दिष्टथा धर्मपत्नीसमागमेन पुत्रमुखदर्शनेन चायुष्मान्वर्धते । (S'. 7)

निश्चयैतनियतिवलानु तत्याटवानु स्वबुद्धिमांद्यानु स्वनियममनादृत्य तस्यामसा प्रासजत् । (Dk. II. 2)

एतद्वचनं श्रुत्वा बद्धकलकले महाजने पितुरंगे प्रदीप्तशिरसमाशीविषं न्यक्षिप्तम् । अहं च भीतो नामावप्लुत्य तातस्य विषं क्षणादस्तंभयम् ।
(Dk. II. 2)

इमं ललनाजनं सृजता विधात्रा नूनमेषा द्युणाक्षरन्यायेन निर्मिता ।
नोचेदब्जभूरेवंविधन्माणनिगुणो यदि स्यात् तर्हि समानलावण्यामन्यां
तरुणीं किं न करोति । (Dk. I. 5)

यदि गर्जति वारिधरो र्जन्तु तन्नाम निष्ठुराः पुरुषाः
अयि विद्युत्प्रमदानां त्वमपि च दुःखं न जानासि ॥ (Mk. 5)

प्रश्चोतनं नु हरिचंदनपल्लवानां
निष्ठीडितेदुकरकंदलजो नु सेकः ।
आतप्तजीवनमनः परितर्पणो मे ।
संजीवनौषधिरसो नु ह्यं प्रसिक्तः ॥ (U. 3)

ADDITIONAL SENTENCES FOR EXERCISE

नन्वार्यमिश्रोः प्रथमनेवाज्ञप्तमभिज्ञानशाकुंतलं नामापूर्वं नाटकं प्रयोगे-
पाधिक्षियतामिति । (S'. 1)

अनुपपन्नं खल्वीदृशं त्वयि । न कदाचित्सत्युल्घाः शोकगात्रात्मानो भवन्ति ।
ननु प्रवातेपि निष्कंपा गिरयः । (S'. 6)

सत्य लवंगिके दिष्टथा वर्धसे । ननु भणामि प्रतिकुद्ध एव ते प्रियवदस्यः
प्रतिपन्नचेतनो महाभागो मकरं इति । (Mal. 4)

आर्य ननु रामभद्र इत्येव मां प्रत्युपचारः शोभते तातपरिजनस्य ।
तद्यथार्थस्तमभिधीयताम् । (U 1.)

स शक्तिकुमारो नाम शेषिष्युत्रोऽल्ट्यादशवर्षदेशीर्यांचतामापेदे । नास्त्य-
दाराणामननुगुणदाराणां वा सुखं नाम । तत्कथं नु गुणवह्निवेदं कलत्रमिति । अथ
परप्रत्ययाहृतेषु दारेषु दादृच्छिकीं संपत्तिमनभिसमीक्ष्य कार्त्तिको नाम भूत्वा
भूत्वं दधाम । (Dk. II. 6)

विधिप्रयुक्तां परिगृह्य सत्क्रियां परिश्रमं नाम विनीय च क्षणम् ।
उमां स पद्यम्बूजुनैव चक्षुषा प्रचक्षमे वक्तुमनुज्ञितकमः ॥ (Ku. V. 32)

नियमयसि विमार्गप्रस्थितानात्तदं
प्रशमयसि विवादं कल्पसे रक्षणाय ।

अतनुषु विभवेषु ज्ञातयः संतु नाम
 त्वयि तु परिसमाप्तं बंधुकृतं प्रजानाम् ॥ (S'. 5)
 वपुषा करणोज्जितेन सा निपतंती पतिमप्यपातयत् ।
 ननु तंलनिषेकबिदुना सह दीपाच्चिरपैति भेदिनीम् ॥ (R. VIII. 38)
 अस्याः सर्गविधौ प्रजापतिरभूच्चन्द्रो नु कांतिग्रदः
 शृंगारैकरसः स्वयं नु मदनो मासो नु पृष्ठाकरः ।
 वेदाभ्यासजड कथं नु विषयव्यावृत्तकौतूहलो
 निर्मातुं प्रभवेन्मनोहरमिदं रूपं पुराणो मुनिः ॥ (V. 1)

There lived a rich merchant by name Dhanamitra in a town called Manipura.

What mortal can possibly know the greatness of God, which baffles the imagination even of great sages ?

He, possessed of inauspicious features, was indeed crowned king, notwithstanding that there were other qualified princes.

Who is there who will try to bring down ruin on his head with his own hands ?

I congratulate you all on the accomplishment of your desired objects.

Thank God that thou art again seen by me after a long separation.

Friend, please do this much for me ; I shall put on a female dress and profess myself to be your daughter ; you will then take me to the king and speak to him thus.

May it be a real tiger, or some other animal dressed in a tiger's skin !

Govinda :—Rāma, when will you go to wait upon the Guru ? Rāma :—Why, it is your turn to-day to wait upon our preceptor ?

You say Govinda is very lavish in spending money ;

why, you yourself resemble him in this and several other respects.

If then that friend demand ' why Brutus (Gopala) rose against Cæsar (Vishnu), ' this is my answer :—' Not that I loved Cæsar less, but that I loved Rome (Suvarnpura) more. '

LESSON XXVI

पुनः, प्रायः (प्रायेण), बत्, बलवत्, मुहुः, यत् & यत्सत्यं

§ 288. पुनः usually means ' again ' ; as, पुनविवक्षुः (Ku. V. 83) ' wishing to speak again ' ; but it has often the sense of ' *whereas*, ' ' while ', ' *on the other hand* ' ; as, तदेव पञ्चवटीवनं स एव आर्यपुत्रः । मम पुनर्मदभाग्याया दृश्यमानमपि सर्वमेवैतत्प्राप्तिः (U. 3) ' it is the same Panchavati forest, and my lord is the same ; but (on the other hand, however) to me, an unlucky being, all this, though before the eye, is as if nothing. '

(a) पुनः पुनेः is stronger than पुनः and means ' *over and over again*, ' ' *repeatedly* ' ; as, स्वपाठान्पुनः पुनर्वचिय ' read thy lessons over and over again. ' The use of पुनः with कि is already given (*vide* § 267).

§ 289. प्रायः or प्रायेण means ' *generally* ' and is used in laying down a general rule or statement ; as, प्रायो भूत्याह्लयजंति प्रचलितविभवं स्वामिनं सेवमानाः (Mu. 4) ' generally (as a general rule) servants, waiting upon their lord, leave him when his prosperity declines (fades away) ' ; प्रायेणैते रमणविरहेष्वग-नानां विनोदाः (Me. 87) ' generally these are the amusements of women during their separation from lovers. '

§ 290. *बत् is used in the following senses :—(1) ' *alas* ' , to express pity or sorrow ; as, अहो बत् महत्पापं कर्तुं व्यवसिता वर्यं (Bg. I. 45) ' alas ! what a great sin are we going to commit ! ' (2) ' *joy* ' or ' *surprise* ' , and it is generally found in con-

* स्वेवानुकंपासंतोषदिस्मयाभंत्रये बत् । (अ.)

junction with अहो in these senses; as, अहो बतासि स्पृहणीयवीर्यं: (Ku. III. 20) 'oh ! how enviable thy valour'; so, अहो बत महच्चिव्रं (K. 154); हता बत वराकी सा (G. M.); as a vocative particle; as, बत वितरत तोयं तोयवाहा नितान्तं (G. M.) 'O clouds give plentiful water'; त्यजत मानमलं बत विग्रहैः (R. IX. 47).

§ 291. बलवत् meaning 'having strength' is used as an adverb, in the sense of 'strongly,' 'excessively,' 'very much'; as, शिव इद्वियक्षोभं बलवन्निजग्राह (Ku. III. 69) 'S'iva strongly (perforce) curbed (quieted) the agitation of his senses'; बलवदस्वस्थशरीरा शकुन्तला (S'. 3) 'S'akuntala is very severely indisposed.'

§ 292. मुहुः means 'often'; as, बालो मुहु रोदिति 'the child often weeps'; and in this sense it is generally repeated. It also means 'at one time—at another time,' 'now—now,' and is used with each clause; as, मुहुर्भृद्यदीजा मुहुर्भृद्यप्रापितफला अहो चित्राकारा नियतिरिव नीतिर्नयविदः (Mu. 5) 'at one time (now) its seeds seem to disappear; at another (now) it yields many fruits; oh, how varied is the policy of a politician, like Fate !'

§ 293. यत् introduces a direct assertion with or without इति at the end; as, सत्योऽयं जनप्रवादो यत्संपत्संपदमनुबध्नातीति (K. 73) 'the popular saying is true that one fortunate thing follows another'; तस्य कदाचिच्चित्ता समुत्पन्ना यदर्थोत्पत्त्युपायाश्चित्तनीयाः कर्तव्याश्च (P. 1) 'a thought once occurred to him that means for acquiring wealth should be devised and executed.'

(a) यत् has the force of 'that' in such sentences as 'art thou mad that thou speakest so incoherently?' कि त्वं मत्तोऽसि यदेवमसंबद्धं प्रलभसि or 'because' or 'since'; as, कि शेषस्य भरव्यथा न वपुषि दमां न क्षिपत्येष यत् (Mu. 2) 'does not the serpent S'esha feel the heaviness of the load on his body, because he does not throw down the Earth (from his head)?'; प्रियमाचरितं लते त्वया मे यदीयं पुनर्मया दृष्टा (V. 1) 'O

creeper, you have done me a service, since she has been once more seen by me.'

Obs. In translating sentences having the sense of 'since—therefore,' 'because—hence,' 'therefore,' 'hence,' these may be translated by तत् or ततः; or the whole sentence may be expressed by using यत् or यतः; as, अहं भरातरं गृहान्धिकासयामि यत् (यतः) सोऽतीव दुर्वृत्तः 'I shall drive my brother out of the house because he is exceedingly ill-behaved.'

§ 294. यतः means 'from which place,' being used for यस्मात्; as, यतस्त्वया ज्ञानमशेषमाप्तं (R. V. 4) 'from whom (your preceptor) complete knowledge has been obtained by you'; or it means 'for,' 'because,' 'since,' when a reason is assigned; as, किमेवमुच्यते महदंतरं यतः कर्पूरद्वीपः स्वर्गं एव (H. 3) 'why do you say so? There is a great difference; for the Karpura island is heaven itself.'

§ 295. यत्सत्यं, regarded as one word, is used in the sense of 'to be sure,' 'to own' or 'to speak the truth.' 'verily'; as, अमंगलशंसयास्य वो वचनस्य यत्सत्यं कंपितमिव मे हृदयं (Ve. 1) 'by the ominous nature of this your speech, my heart, to speak the truth, trembles.'

यद्वेतसः कुञ्जलीलां विडम्बयति तत्किमात्मनः प्रभावेण ननु नदी-
वेगस्य । (S'. 2)

इदं तत्रात्युत्पन्नमति स्त्रैणमिति यदुच्यते । (S'. 5)

निराकरणविकलवायाः प्रियायाः समवस्थामनुस्मृत्य बलवदंशरणोऽस्मि ।
(S'. 6)

सर्वथा न कंचिन्न खर्लीकरोति जीविततृष्णा यदीदृगवस्थमपि मामाया-
सयति जलाभिलाषः । (K. 35)

पुण्यमाजः खल्वमी मुनयो यदहर्निशमेनं भगवंतं पुण्याः कथाः शृण्वतः
समुपासते । (K. 43)

कस्मान्मया निष्प्रयोजनमिदमश्वमुखद्रयमनुसृतमिति विचार्यमाणे यत्स
यमात्मैव मे परिहासमुपजनयति । (K. 120)

अहं तं समादिशम् । सैषा सञ्जनाचरिता सरणिर्यदणीयसि कारणेऽन-
गीयानादरः संदृश्यते । (Uk. II. 7)

अथमन्यथा गृहीत्वा न खलु मनःत्वनि मया प्रयुक्तमिदम् ।

प्रायः समानविद्या: परस्परयशः पुरोमागाः ॥ (M. 1)

अथि कठोर यशः किल ते प्रियं किमयशो ननु धोरमतः परम् ।

किमभवद्विभिन्ने हरिणीदृशः कथय नाथ कथं बत मन्यसे ॥ (U. 3)

यत्सःयं काव्यविशेषवेदिन्यां परिषदि प्रयुज्जानस्य ममापि चेतसि सुम-
द्वान् परितोषः प्रादुर्भवति । यतः

चीयते बालिशस्यापि सखेत्रपतिता कृषिः ।

न शालेः स्तम्बकरिता वस्तुर्गुणमपेक्षते ॥ (Mu. 1)

ADDITIONAL SENTENCES FOR EXERCISE

अथ तेषां मध्यात् काकः प्रोवाच । स्वामिन्द्रयं तावत्सर्वं पर्यंटिता-
यरं न किञ्चित्तत्त्वमासादितं दृष्टं वा । तदृशं यां भक्षयित्वा प्राणान्धरयतु
स्वामी येन देवस्याप्यायना भवति । यम पुनः स्वर्गप्राप्तिरिति (P. I. 11)

इह (पंचमे प्रकोष्ठे) गंधर्वसुरगणं इव वेविधार्दकारशोभितैर्गणिकाः
जनवंघूलैङ्घच यत्सत्यं स्वर्गायत इदं गेहम् । (Mk. 4)

आपरितोषाद्विदुषां न साधु मन्ये प्रयोगविज्ञानम् ।

बलवदपि जिक्षितानामात्मन्यप्रत्ययं चेतः (S'. 1)

उवलति चलितेन्धनोग्निविप्रकृतः पश्चाः फणां कुस्ते ।

प्रायः स्वं महिमानं कोषात्प्रतिपद्यते जंतुः । (S'. 6)

अदूरवर्तिनीं सिद्धि राजन्विगणयात्मनः ।

उपस्थितेयं कल्याणी नाम्नि कीर्तित एव यत् ॥ (R. I. 87)

अथ वा यम भाग्यविप्लवादशनिः कल्पित एव वेषसा ।

यदनेन तर्णं पातितः क्षणिता तद्विटपाथिता लता ॥ (R. VIII. 47)

खल्वादो विवसेषवरस्य किरणे: सन्तापितो भ्रस्तके
 वाञ्छन्देशमनातपं विधिवशात्तालस्य मूलं गतः ।
 तत्राप्यस्य भग्नाफलेन पतता भग्नं सक्षम्बदं शिरः
प्रायो गच्छति यत्र भाग्यरहितस्त्रैब यान्त्यापदः ॥ (Bh. II. 90)

I do not think it proper to speak on this subject, because I am not conversant with its details.

Since you broke open my house last night, I take you prisoners, and shall take you to the court for inquiry.

In matters concerning girls, householders generally see with the eyes of their wives.

Oh, the unparalleled splendour of this place ! To own the truth, it will vie even with the garden of Indra in point of beauty.

Is the place, from which you have come, supplied with plenty of corn ?

I am going to execute my master's command, but where are you going ?

Thus the wood-cutter saved his life and wealth, while the evil spirit was engaged in employment for whole twelve-years.

Suvadanà tells me that Chandralekhà, her mistress, has been very ill since the day of her dancing in the temple of Durga ; I must now go to inquire how she is doing.

As a general rule the regard shown by masters to their servants, varies as the nature of the work intended to be accomplished through them.

Do you think the sun is not exhausted simply because, he never remains stationary in his celestial path ?

Friend, cut off my snares very soon and save me ; for it is truly said that 'adversity is the touchstone of friendship.'

LESSON XXVII

यथा-तथा & यावदत्तावत्

§ 296. यथा by itself means (1) 'as,' 'in the manner mentioned'; as, यथाज्ञापयति देवः (S'. 1) 'just as your Majesty orders,' i.e., your orders will be obeyed; (2) 'namely,' 'as follows,' 'so'; as, तथ्यानुभूयते (P. I.) 'it is as stated below, (as follows); it is namely reported'; (3) 'like,' 'as,' showing 'comparison' like इव; as, आसीदियं दारथस्य गृहे यथा श्रीः (U. 4) 'she was in the house of Das'aratha like the Goddess of wealth'; (4) it is used to introduce a direct assertion, to report words or speeches, occurring in the direct construction in English; as, विदितं खलु ते यथा स्वरः भणमप्युत्सहते न मां विना (Ku. IV. 36) 'it is already known to you that Cupid does not feel at ease, without me even for a moment.' यथा in this sense is usually followed by इति at the end; as, संदिष्टास्मि तातेन। यथा बत्स मित्रावसो जीमूत् वस्त्राद्योग्यतरो वरो न लभ्यते। तस्मादस्मै मलयवती प्रतिपाद्यताभिति (Nàg. 2) I am entrusted with a message by my father (to this effect):—'O Mitràvasu, a better bridegroom than Jimùtawàhana cannot be found; so give him Malayavati'; (5) 'as,' 'for instance'; as, यज्च यत्र धूमस्तत्र तत्र वस्त्रिः यथा महानसे (Tarka.) 'wherever there is smoke, there is fire, for instance in the kitchen'; (6) 'so that' where येन often takes the place of यथा; as, त्वं दर्शयतं चौरसिहं यथा व्यापाद-यमि (P. I. 8) 'show thou that rogue of a lion so that I may kill (him)'; स्वाभिन्नम् प्राणैः प्राणयात्रा विद्धियतां येन ममोभ्य-लोकप्राप्तिर्भवति (P. I. 11) 'Lord, maintain yourself by my life, so that I may secure both the worlds.'

297. यथा and तथा, when used as correlatives of each other, have the following senses:—(1) 'as—so,' in which case तद्वत् sometimes takes the place of तथा; as, यथा वृक्षस्तथा कुञ्जं 'as the tree, so the fruit'; यथा बीजांकुरः सूखमः प्रयत्नेनाभिरक्षितः। फलप्रदो भवेत्काले तद्वल्लोकः सुरक्षितः (P. I. 8) 'as a small sprout growing from a seed, carefully tended, will

yield fruit at the proper time, so (will) people when properly protected'; (2) 'so—that', where तथा stands for *so*, and यथा for *that*; as, यदि वामनुमतं तथा बतेथो यथा तस्य राजघरनूकपनीया भवामि (S'. 3) 'if you approve of it, so act that I shall be favoured by the royal sage'; अहं स्वामिनं विज्ञाप्य तथा करिष्ये यथा स वधं करिष्यति (P. I. 11) 'I, requesting his Majesty, shall so manage that he will kill him.'

Obs. The words ईदृशा, तादृशा, तावत्, एतावत्, इयत् &c., are similarly used for तथा, and forms of the relative pronoun (generally येन) are used with the second clause for यथा; as, ईदृशी अहं मंदभागिनी यस्या न केवलमार्यपुत्रविरहः पुत्रविरहोऽपि (U. 3) 'I am *so* unfortunate *that* not only am I separated from my lord, but even from my children'; मम चैतावान् लोभविरहो येन स्वहस्तगतसुवर्णकंकणमपि यस्मै कस्मैचिद्वातुमिच्छामि (H. 1) 'my absence of greed (desire) is such that I wish to give to any body this golden bracelet, though actually in my hands'; (3) 'since—therefore', 'because (as)—so'; as, यथायं चालतमलयाचलशिलासंचयः प्रचंडो नभस्वास्तथा तर्क्यामि आसन्नी-भूतः पक्षिराजः (Nág. 4) 'since (as) this wind is terrible, shaking the collection of stones on the Malaya mountain, (therefore), so I think that the lord of the birds has approached'; (4) 'if—then,' used like यदि-तहि; or as a strong form of adjuration, 'as surely as—so surely'; as,

वाऽमनःकर्मभिः पत्यौ व्यभिचारो यथा न मे ।
तथा विश्वंभरे देवि मामंतर्धातुमर्हसि ॥ (R. XV. 81)

'if (as surely as) there is no unchastity in my conduct with regard to my husband, in word, thought, or deed, *then* (so surely), O all-pervading Goddess (Earth), be pleased to take me in'; (5) 'as much—as', 'so much—as', where तथा stands for 'as much or so much' and यथा for 'as', when the sense intended is that of 'equality of relation'; as, न तथा बाधते शीतं यथा बाधति बाधते (Su.) 'cold does not pain me so much as does the (form) *Badhati*.' In this sense एव is often used with यथा and तथा, or with one of them, to

make the equality more emphatic, and then they may be translated by 'as—as'; as, वधुचतुष्केषि यथैव शांता प्रिया तनू-जास्य तथैव सीता (U. 4) 'among the four daughters-in-law, Sita was as dear to him as his daughter S'āntā.'

(a) यथा & तथा are repeated (यथा यथा—तथा तथा) in the sense of the word *the* used with adjectives in the comparative degree, the adjectives themselves being translated by their Sanskrit equivalents, or in the sense of 'the more—the more,' 'the less—the less'; as 'the older he grew, the stronger became his torment (anxiety) caused by want of issue' यथा यथा यौवन-प्रतिचक्राम तथा तथा अनपत्यताजन्मा महानवर्धतास्य संतापः (K. 59); so 'the less you think of your lost son, the less will be your sorrow' यथा यथा मृतपुत्रं न चितयिष्यसि तथा तथा तव दुःखं शम-मेष्यति, or यथा यथा अल्पीयसी पुत्रचिता तथा तथा अल्पीयो दुःखम्.

§ 298. *यावत्, used by itself, is used in the sense of 'as far as,' 'till,' 'for' showing duration of time or space and governs the Accusative case; as, स्तनत्यागं यावत्युत्रयो-रवेक्षस्व (U. 7) 'take care of (these) sons till they are weaned'; कियंतमवधि यावदस्मच्चरितं चित्रकारेणालिखितं (U. 1) 'till what limit (how far) has our life been painted by the painter'?

(a) *यावत् sometimes has the sense of 'just', 'then' denoting an action that is intended to be done immediately (*vide* § 190); as, तद्यावद् गृहणीमाहूय संगीतकमनुतिष्ठानि (S'. 1) 'therefore calling my wife, I shall begin the concert'; याव-दिमां छायामाधित्य प्रतिपालयामि तां (S'. 3) 'having resorted to this shade, I shall then wait for her.'

§ 299. Used as correlatives यावत् and तावत् have these senses:—(1) 'as much—as', तावत् standing for 'as much', and यावत् for 'as', both being used like nouns or adjectives; as, पुरे तावतमेवास्य तनोति गविरातपम्। दीघिका-कमलोन्मेषो यावन्मात्रेण साध्यते। (Ku. II. 33) 'the sun sheds as much light only, in his city, as causes the bursting open

* यावत्तावच्च साकल्येऽवधौ मानेऽवधारणे । (अ.)

of lotuses in his ponds'; (2) 'all'; where the two together have the sense of totality; as, यावद्वत् तावद् भुक्ते (G. M.) 'I have eaten all that was given'; यावन्मानुष्यकै शक्यमुपपादयितुं तावत्सवंमुपपाद्यतां (K. 62); (3) 'as long as'—'so long', where यावत् stands for 'as long as' and तावत् for 'so long'; as, यावद्वितीयोपार्जनशक्तस्तावन्निजपरिवारो रक्तः (Mohamudgara) 'as long as one is able to acquire wealth, so long is his retinue attached to him.'

Obs. (a) Where in English 'as long as', 'so long as', or 'till', 'until' &c., are used, both यावत् and तावत् will have to be used in Sanskrit, यावत् with the clause introduced by 'as long as', 'till' &c., and तावत् with the principal clause; as, 'as long as' the responsibility of the kingdom is entrusted to me, I shall keep the subjects contented' यावद्वाज्यभारो मयि विन्यस्तस्तावदहं प्रजा अनुरक्तः करिष्यामि; 'charioteer, stop the chariot till I get down' सूत तावद्रथं स्थापय यावदहमवत्तरामि.

(b) In translating sentences introduced by 'before' यावत् will have to be used for 'before', it being equivalent to *till not*; as, यावदेते सरसो नोत्पत्तैति तावदेतेभ्यः प्रवृत्तिरवगमयितव्या (V. 4) 'I must obtain information from them before they fly up from the lake.'

§ 300. Sometimes यावत्—तावत् have simply the force of 'when—then'; as यावदसौ पांथ उत्थायोध्वं निरीक्षते तावत्तेनावलोकितो हंसः कांडेन हृतो व्यापादितश्च (H.8) 'when the traveller having got up, looked upwards, (then) the flamingo being observed by him, was struck with an arrow and killed'; and sometimes the sense of 'as soon as', 'no sooner—than', 'scarcely—when' &c., where यावत् stands for 'no sooner', 'scarcely' &c., and तावत् for 'then', 'when' &c.; as, एकस्य दुःखस्य न यावदत्तं गच्छामि...तावद् द्वितीयं समुपस्थितं मे (H.1) 'scarcely had I gone (before I had gone) to the end of one calamity, when another has befallen me again!'

भगवन्तं कल्पयोने प्रतिबन्धवस्वपि विषयेष्वभिनिवेश्य तथा प्रहरसि
यथा जनोयं कालान्तरक्षमो न भवति । (M. 3)

अकथितोपि ज्ञायत एव यथायमामोगस्तपोवनस्थेति ! (S'. 1)

आश्रमवासिनो यावद् वेद्याह मृपावर्ते तावदार्डपृष्ठाः क्रेयत्तां वाजिनः ।
(S'. 1)

बहुवल्लभा राजानः श्रूयन्ते । तद्यथा ना प्रियसखी बन्धुजनशोचनीया
न भवति तथा निर्वाहय । (S'. 3)

संजीवक आह । भो मित्र कथं ज्ञेयो मयासौ दुष्टबुद्धिरिति । इयन्तं
कालं यावदुत्तरेत्तरस्नेहेन प्रसादेन चाहं दृष्टः । (P. I. 15)

यदेवं नकुलस्य विलद्वाराः सर्पकोटरं यावन्म स्यमासशकलानि प्राक्षेप
यथा नकुलस्तन्मार्गेण गत्वा तं दुष्टसर्पं विनाशयति । (P. I. 20)

अयि मातर्देवयर्जनसंभवे देवि सीते ईदृशस्ते निमणिभागः पार्णतो
थेन लज्जया स्वच्छन्दमाक्रन्दितुमपि न शक्यते । (U. 4)

ततो यावदसौ पान्थस्तद्वचसि प्रतोतो लोभात्सरसि स्लातुं प्रविशति
तावन्महापंके निमग्नः पलायितुमक्षमः । (H. 1)

यथा यथेयं चपला दीप्यते तथा तथा दीपशिखेव कज्जलमलिनमेव
कर्म केवलमुद्भवति । (K. 105)

यावत्संबन्धिनो न परापतन्ति तावद्वत्सया भालत्या नगरदेवतागृहं
गन्तव्यभित्यादिशन्ति भगवतीनिदेशवर्तिनोऽमात्यदाराः । (Mal. 6)

यथेतो मुखागतैरपि महान्कलकलः श्रुतोऽस्माभिस्तथा तर्क्यामि
अन्यदपि पारक्यं बलमुपगतमिति । (Mal. 8)

कोषं प्रभो संहर संहरेति यावदूगिरः खे महतां चरन्ति ।

तावत्स वह्निर्भवनेत्रजन्मा भस्मावशेषं मदनं चकार ॥

(Ku. III. 72)

यथैद इलाव्यते गंगा पादेन परमेष्ठिनः ।
 प्रभवेण द्वितीयेन तथैर्वैच्छिरसा ल्यथा ॥ (Ku. VI. 70)
 अर्थेन तु विहीनस्य पुरुषस्यात्प्रभेधसः ।
 क्रियाः सर्वा विनश्यन्ति ग्रीष्मे कुसरितो यथा ॥ (H. 1)
 यावतः कुरुते जन्मुः संबन्धान्मनसः प्रियान् ।
 तावन्तोपि विलिघ्यन्ते हृदये शोकशंकवः ॥ (H. 4)
 स तावदभिषेकान्ते स्नातकेभ्यो ददौ वसु ।
 यावत्तेषां समाप्तेन् यज्ञाः पर्याप्तिदक्षिणाः ॥ (K. XVII. 17)

ADDITIONAL SENTENCES FOR EXERCISE

यावत्तत्रभवान्वयस्य कार्यासनादुत्तिष्ठति तावदेवास्मिन्विरलजनसंपाते विद्यानात्संगपरिसरे स्थास्यामि (V. 2)

तदेवंप्रायेऽतिकुटिलकट्चेष्टासहस्रदार्णे राज्यतंत्रेऽस्मन्महामोहान्त्कारकारिणि च धौवने कुमार तथा प्रयतेथा यथा नोपहस्यसे जन्मोपालभ्यसे मुहूर्दभिनाक्षिप्यसे विश्वयैर्न विकृष्यसे रागेण नापहिरयसे मुखेन (K. 109)

यथा यथा चलितजलयंत्रविगलिताभिरबुधाराभिराहन्यते सा तथा तथा वैद्युतानलसहोदर इव स्फुरति मदनपावकः । (K. 251)

चंद्रापीडः प्रातरेव किवदंतीं शुश्राव यथा किल दशपुरीं यावत् परागतः स्कंधाद्वार इति । (K. 262)

अत्स यावदयं संसारस्तावत्सद्देवेयं लोकयात्रा यत्पुत्रैः पितरो लोक-? दंपत्यनृवर्तनीया इति । (Ve. 3)

अथि वृष्ट्यानसि यम प्रियां वने कथयामि ते तदुपलक्षणं शृणु ।

पृथूलोचना सहचरी यथैव ते सुभगं तथैव खलु सापि बीक्षते ॥ (V. 4)

वितरति गृहः प्राज्ञे विद्यां यथैव तथा जडे

न तु खलु तयोजने शक्ति करोत्यपहंति वा ।

भवति च पुनर्भूयानभेदः फलं प्रति तद्यथा

प्रभवति शुचिर्विवोदध्राहे मणिं मृदां च्यः ॥ (U. 2)

यथा कालकृतोद्योगात्कृषिः फलवती भवेत् ।

तद्वश्नीतिरियं वैव चिरात्फलति न क्षणात् ॥ (H. 3)

क्रोडीकरांति प्रथमं यथा जातमनित्यता ।

घात्रीव जननो पश्चात्तथा शोकस्य कः क्रमः ॥ (Nàg. 4)

यथा काष्ठं च काष्ठं च सरोयातां भृदोदधौ ।

समेत्य च व्यपेयातां तद्वद्भूतसमागमः ॥ (H. 4.)

उभयोर्न तथा लोकः प्रावीष्येन विस्तिष्मये ।

नृपतेः प्रीतिदानेषु बीतत्पृहतया यथा ॥ (R. XV. 68)

यावत्स्वस्थमिव कलेवरगृहं यावच्च दूरे जरा

यावच्चेद्वियशक्तिरप्रतिहता यावत्सयो नायुषः ।

आत्मश्रयसि तावदेव विदुषा कार्यः प्रयत्नो महान्

प्रोहीप्ते भवने तु कूपखननं प्रत्युद्यमः कौदूशः ॥ (Bh. III. 88)

यथा प्रदीप्तं ज्वलनं पतंगा विशंति नाशाय समृद्धवेगाः ।

वर्येव नाशाय विशंति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥ (Bg. XI. 29)

A hundred schemes have been devised by me for his ruin, in consultation with my friends ; they are as follows :—

I suppose you have already heard that in the heavens dwells a class of nymphs called Apsarās.

He is like Bhīma in heroism, but in wickedness of heart, he surpasses the cruellest of demons.

Rāvana so pleased S'ankara by his austere penance, that the God granted him several boons.

This king governs his country so well that not one of his numerous subjects is disloyal to him.

Since all the preparations of war have been completed, I do not think it proper to treat with the enemy.

The more I think about this world, the more does my mind become disgusted with it.

The moment he stepped into his house, his wife rushed to him exclaiming 'a serpent has bit my child.'

I hope you will stay here till Govinda comes back from his pilgrimage.

As long as I breathe, I shall defend my dear country even at the cost of my life, so that I may not die with a name sullied with disgrace.

He took the doctor's medicine for (यावत्) 21 days, but finding no change for the better, he ceased to take it.

The teacher beat the child with a stick so severely that he fell down senseless on the ground.

The more do philosophers think about God, the less do they know him.

He is as much distinguished by the purity of his conduct as by his talents, and as intent upon restraining his senses as upon doing good to others.

Do you not know that all carnivorous animals are provided with claws (*use यावत्—तावत्*)?

The more diligently you study, the fewer will be your chances of failure, and the greater the probability of improvement.

LESSON XXVIII

वरं-न, वा, स्थाने, हन्त, हा, & हि

§ 301. वरं with न generally followed by च, तु or पुनः is used in the sense of 'better—than', 'better—but not', to express preference, वरं being used with the clause containing the thing preferred (which is put in the nominative case) and न च, न तु or न पुनः with the clause containing the thing to which the first is preferred (this also being put in the nominative case); as, वरं कन्या जाता न चाविद्वांस्तनयः (P. I. 1) 'better (that) a girl (be) born rather than a foolish son ;

वरं प्राणत्यागो न पुनरधमानामुपगमः (H. 1) ‘better to lose life, but not the vicinity of (contact with) the base.’

(a) Sometimes न is used without च, तु or पुनः as, याज्ञ्वा मोषा वरमधिगुणे नाधमे लब्धकामा (Me. 5) ‘better (that) a request to a worthy person (should even be) unheeded, than that it being made to a base man should be gratified’; वरं भ्रान्तं बनवरैः सह न मूर्खं जनसंपर्कः (Bh. II. 14) ‘it were better to roam with wild ones than (to keep) company with foolish people.’

§ 302. *वा is an alternative conjunction meaning ‘or’; but its position is different in Sanskrit, being similar to that of च, see § 272; ‘Rāma or Govinda’ रामो गोविदो वा or रामो वा गोविदो वा.

(a) It has also these senses:—(1) ‘and’, ‘as well’, ‘also’; as, पत्रलेखे कथ्य महाश्वेतायाः कादं वर्यश्च कुशलं कुशली वा सकलः परिजन इति (K. 230) ‘Patralekhà, tell me whether Mahāśvetà and Kādambarī are doing well, and also whether the whole retinue is doing well’; (2) ‘like’, ‘as’, having the sense of इव; as, जाता मन्ये तु हिनमथिता पद्धिनीं वान्यरूपां (Me. 86) ‘I consider her to be changed in form (appearance) like a lotus blighted by frost’; (3) ‘optionally’, mostly in grammatical rules; as, दोषो णी। वा चित्तविरागे (Pān. VI. 4. 90-91) ‘in the causal the उ of दुष् is lengthened; but optionally, when it means to pervert the mind.’

(b) वा is added to the interrogative pronoun and its derivatives in the sense of ‘possibly’ like इव or नाम (see §257); as, मृतः को वा न जायते (P. I. 1) ‘who possibly, that is dead, is not born again?’; कस्य वान्यस्य वचसि मया स्थातव्यं (K. 156) ‘whose words else should I possibly act up to?’; कथं वा गम्यते (U. 3) ‘how indeed can you go?’

§ 303. वा, when repeated, has the sense of ‘either—or’, ‘whether—or’; as, उभे एव क्षमे वोद्धमुभयोर्बीजिमाहितम् । सा वा शंभोस्तदीया वा मूर्तिर्जलमयी मम (Ku. II. 60) ‘two only are

* वा समुच्चय एवार्थ उपमानविकल्पयोः । (हे.)

able to bear the seed of us two ; either she (Parvati) of S'ambhu, or his watery form, mine ' ; तत्र कविपरिश्वमानु-
रोधादा उत्तानकशावस्तुगौरजादा नवनाटकदर्शनकुतूहलादा भवद्भिरवधानं
दीयमानं प्रार्थये (Ve. 1) ' I solicit your attention being paid
to it, whether out of regard to the poet's labour, or the
importance of the sublime subject-matter, or a desire to
see a new drama represented. '

§ 304. स्थाने is used as an adverb in the sense of ' *justly*'
' *properly*' , ' *it is quite proper that*' ; as, स्थाने प्राणाः कामिनां दूत्य-
धीनाः (Me. 3) ' it is proper (it is justly said) that the life of
lovers is in the hands of (depends upon) messengers ' ;
स्थाने तपो दुश्चरमेतदर्थमपर्णया पेलवयापि तप्तं (Ku. VII. 65) ' it
is quite proper that Aparnā, though delicate, practised
a very austere penance for his sake . '

(c) अस्थाने means ' *inopportune*' , ' *out of place*' ; as,
अस्थाने द्वयोरपि प्रयत्नः (Mu. 2) ' the attempt of both was
out of place . '

§ 305. *हंति is used in the following senses :—(1) ' *joy*' ,
' *surprise*' , ' *flurry*' , such as is expressed by ' Oh ' in
English ; as, हंति प्रवृत्तं संगीतकं (M. 1) ' Oh ! the concert has
commenced ' ; (2) ' *compassion*' , ' *pity*' ; as, पुत्रकहंति ते धानाकाः
(G. M.) ' it is a pity, child, that you have only Dhānakas ' ;
(3) ' *oh*' , ' *alas*' , showing grief ; as, हंति घङ्ग मामधन्यं (U. 1)
' alas, fie upon me, an unhappy being ! ' ; (4) it is sometimes
used as an inceptive particle ; as, हंति ते कथयिष्यामि (Rām.
I. 48. 14) ' well, now I shall tell you . '

§ 306. † हा most frequently denotes ' *grief*' , ' *dejection*' ,
' *pain*' , as expressed by ' ah ' , ' alas ' , ' woe me ' ; as, हा
प्रिये जानकि (U. 3) ' alas ! oh beloved Jānakī ' ; हा हा देवि
स्फुटति हृदयं (U. 3) ' alas ! alas ! my heart bursts . ' It is
sometimes used to express ' *surprise*' ; as, हा कथं महाराज-
दशरथस्य वर्षदाराः प्रियसखी मे कौसल्या (U. 4) ' Oh ! indeed, she

* हंति हर्षेऽनकंपायां बाक्ष्यारभविषादयोः । (अ.)

† हा इति विस्मयविषादशुग्जुगुप्सातिषु (ग. म.)

is Kausalyà, my dear friend, the duly married wife of king Das'aratha.'

For the use of हि with the accusative see § 34.

Obs. The sense जुगुप्सा 'reproach' is very rare.

§ 307: * हि never used at the beginning of a sentence. has these senses :—(1) 'for,' 'because,' expressing a strict or logical reason ; as, अग्निरिहास्त धमो हि दृश्यते (G. M.) 'here is fire for there appears smoke'; अपि महर्षिणा त्वं गृहायानुमतः । कालो हथय संक्रमितुं द्वितीयमाश्रमं (R. V. 10) 'have you been permitted by the great sage to become a householder, for it is now time to enter upon the second stage of life ?'

Obs. In general statements with reference to a particular case, this sense of हि 'for' is understood.

(2) 'indeed,' 'surely'; as, 'देव प्रयोगप्रधानं हि नाट्यशास्त्रं किमत्र वाग्यवाहारेण (M. 1) 'my lord, the science of acting indeed consists principally of representation; what is the use of oral discussion in this case ?' न हि कमलिनी दृष्ट्वा प्राहुमदेक्षते यतंगजः (M. 3) 'surely an elephant, having seen a lotus-plant, cares not for the shark'; (3) it has often the sense of 'for instance', (स्फुटार्थ) 'as is well-known', when a fact is stated to illustrate a foregoing assertion, in the sense of तथा च as, प्रजानामिव भूत्यर्थं स ताभ्यो बलिमग्रहीत् । सहस्रगुणभूत्स्वप्तुमादते हि रसं रविः (R. I. 18) 'he took taxes from his subjects only for the sake of doing good to them; (for instance) the sun drinks up water in order to give it back increased a thousand-fold'; (4) 'only,' 'alone' to emphasize an idea; as, मूढो हि मदनेतायास्यते (K. 155) 'a fool only is troubled by Cupid'; (5) sometimes as an expletive.

* हि पादपूरण हृतो दिव्यं यदधारणे (वि.)

शकुंतला—सखि कस्य वान्यस्य कथयिष्यामि । कित्वायासयित्रीदानी
वा भविष्यामि ।

उमे—अत एव खलु निर्विधः । स्निग्धजनसंविभक्तं हि दुःखं सहय-
वेदनं भवति । (S'. 3)

हंत भोः शकुंतलां पतिकुलं विसृज्य लब्धमिदानीं स्वास्थ्यम् । (S'. 4)

स्थाने खलु प्रत्यादेशविमानिताप्यस्य कृते शकुंतला क्लास्यति । (S'. 6)

अविनीत किं नोऽपत्यनिर्विशेषाणि सत्त्वानि बिप्रकरोषि । हंत वर्धते
ते संरम्भः । स्थाने खलु ऋषिजनेन सर्वदमन इति कृदनामधयोऽसि ।
(S'. 7)

स्थाने खलु नारायणमृषिं विलोभयस्तदूरसंभवामिमां दृष्ट्वा त्रीडिताः
सर्वा अप्सरस इति । (V. 1)

भवादृशा एव भवन्ति भाजनान्युपदेशानाम् । अपगतमले हि मनसि
स्फटिकसूणाविव रजनिकरगमस्तयो विशति सुखमुपदेशगुणाः ।
(K. 103)

तदेषा भवतः कांता त्यजेना वा गृहण वा ।

उपपन्ना हि दारेषु प्रभुता सर्वतोमुखो ॥ (S'. 5)

अनंतरलग्नभवस्य यस्य हिमं न सौभाग्यविलोपि जातम् ।

एको हि दोषो गुणसन्निपाते निमज्जतीदोः किरणेष्विवाकः ॥

(Ku. I. 3)

बहूनामप्यसाराणां समवायो हि दुर्जयः ॥

तृणैरावेष्ट्यते रज्जुर्यया नागोऽपि बध्यते ॥ (P. I. 14)

कुसुमान्यपि गात्रसंगमाव्यभवत्यायुरपोहितुं यदि ।

न भविष्यति हंत साधनं किमिवान्यत्रहरिष्यतो विधेः ॥

(R. VIII. 44)

सेवां लाघवकारिणीं कृतधियः स्थाने शवधृतिं विदुः । (Mu. 3)

वरं मौनं कार्यं न च वचनमुक्तं यदनृतं ।
 वरं कलैव्यं पुसां न च परकल्पत्राभिगमनम् ।
 वरं प्राणत्यागो न च पिशुनवाक्येष्वाभेरुचि-
 वरं भिक्षांशित्वं न च परधनास्वादनसखम् ॥ (H. 1)

ADDITIONAL SENTENCES FOR EXERCISE

वरभावाभ्यां कृतिपर्यदिवसाननयोरप्यदर्शनकृताः क्लेशा अनुभूता न
नरस्य वैशंपायनानवलोक्नादःखदीनं दिने दिने युखमीक्षितम् (K. 204)

असंशयं क्षत्रपरिग्रहकामा यदार्थमस्यामभिलाषि ने भनः ।
भतां हि संवेहपरेषु वस्तुषु प्रमाणमन्तःकरणप्रवृत्तयः ॥ (S'. 1)

मुतनु हृदयात्प्रत्यादेशव्यलीकमपेतु ते
 किमपि भनसः संभोहो ने तदा बलवानभूत् ।
 प्रबलतमसामेवंप्राप्याः शुभेषु हि वृत्तयः
 ऋजमपि शिरस्यन्धः क्षिर्ता धुनोत्पहिशंकया ॥ (S'. 7)

राजा—एवमादिभिरनुपक्ष्योऽयमातंकः । पश्य—

कुमुमद्वयनं न प्रत्यग्यं न चंद्रमरीचयो
 न च मलयजं सर्वांगीणं न वा भणियष्टयः ।
 भनसिजरुजं सा वा दिव्या भमालमपोहितुं
 रहस्य लघयेदारव्या वा तदाभयिणी कथा ॥ (V, 8)

स्थाने त्वा स्यावरात्मानं विष्णुमाहुस्तथाहि ते ।

चराचरणां भूतानां कुक्षिराधारतां गतः ॥ (Ku. VI. 67)

आलोके ते निपतति पुरा सा बलिव्याकुला वा

मत्सादृश्यं विरहतनु वा भावगम्यं लिखन्ती ।

पृच्छुलती वा भधुरवधनां सारिकां पंजरस्थां

कच्चिद्दंभर्तुः स्मरसि रसिके त्वं हि तस्य श्रियेति ॥ (Me. 88)

अद्यंधती—हा वत्से

शिशुर्वा शिष्या वा यदसि मम तत्तिष्ठदु तथा

विशुद्धेष्टकर्षस्त्वयि तु मम भर्त्वित द्रढयति ।

शिशुत्वं स्त्रैणं वा भवतु ननु वंद्यासि जगतो
गुणः पूजास्थानं गुणिषु न च लिङं न च वयः ॥ (U. 4.)

स्थाने भवानेकनराधियः सम्भक्तचनत्वं मखजं विभर्ति ।
पर्यायीतस्य सुरैहमांशोः कलाक्षयः इलाध्यतरो हि वृद्धे: ॥ (R. V. 16)
प्रेष्यभावेन नामेयं देवीशब्दकथमा सतां ।
स्नानीयवस्त्रक्रियया पत्रोणं वोपयुज्यते ॥ (M. 5)

नृपतेः प्रतिषिद्धमेव तत्कृतवान् पंक्तिरथो विलंघ्य पत् ।
अपथे पदमर्पयन्ति हि श्रुतवंतोऽपि रजोनिमीलिताः ॥ (R. IX. 74)
तमवेक्ष्य हरोद हा भूतं स्तनसंबाधमुरो जग्यान् च ।
स्वजनस्य हि दुःखमप्रतो विवृतद्वारमिवोपजायते ॥ (Ku. IV. 26)

व्यतिष्ठजति पदार्थानान्तरः कोपि हेतु-
नं खलु बहिरूपाधीन्प्रीतयः संश्ययन्ते ।
विकसति हि पतंगस्थोदये पुंडरीक
द्रवति च हिमरसमादूदगते चंद्रकांतः ॥ (MaI. 1)

अहंस्येनं (वावाञ्छिन) शमयितुमलं वारिधारासहूलै-
रापन्नार्तिप्रशमनकलाः संपदो हच्युतमानाम् । (Me. 54)
स्थाने हृषीकेश तत्प्रकांत्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः ॥
(Bg. XI. 36)

राक्षसः—अहो सुशिलष्टोऽभूदयं प्रयोगः ।
लेखोयं न ममेति नोत्तरमिवं मृद्वा मदीया यतः
सौहादृं शकटेन खंडितमिति शद्वेयमेतत्कथम् ।
मौर्ये भूषणविक्रीपौ नरपतौ को नाम संभावयेत्
तस्मात्संप्रतिपत्तिरेव हि वरं न ग्रान्यमत्रोत्तरम् ॥ (Mu. 5)
स्वमुखनिरभिलाषः स्थिर्यसे लोकहेतोः
प्रतिदिनमथवा ते वृत्तिरेवंविधैव ।
अनुभवति हि मूर्धना पादपस्तीत्रमुष्णं
शमयति परितापं छायया संश्रितानाम् ॥ (S'. 5)

उचितः प्रणयो वरं विहन्तुं बहुः स्वेदनहेतवो हि वृष्टाः ।
उपचारविविर्मनस्थिनीनां न तु पूर्वभ्यधिकोपि भावशूद्धाः ॥ (M. 8)

It is far better to support one's self by begging from door to door than to be always fawning upon the haughty rich.

Either he is able to do it, or his two brothers, but not any body else.

It is but just that he gives you this warning to spend money economically, for the marriage of your daughter is every day drawing near.

When calamities befall a man, discrimination is the real wisdom ; for those who act without discrimination have their miseries multiplied.

The poet that said 'one fault merges in a collection of good qualities,' did not properly observe human nature ; for, generally poverty destroys even a group of good qualities.

Who indeed, except this magnanimous person, would risk his life to save that of others !

Be sure, O woman, that you will ere long be united with your husband ; is it not a fact that a river, the water of which is dried up in summer, is again united with its current in the rainy season !

I worship all gods with the same devotion, whether they belong to the Yavanas or Brâmanas.

I shall even prefer (*use वरं—न*) a dreary forest haunted by tigers and wolves, to a life led in poverty amongst one's kinsmen.

Woe me that have survived all that I held dearest on this earth !

Oh ! I have found the ring that I had lost.

Oh ! How delightful is the appearance of this man ?

It is just that the author of the Rāmāyana used divine speech to describe his manifold deeds.

Out of hundreds of kings, she chose only this king for her husband ; for the mind is conscious of its former associations.

Who possibly, that has fallen into the snares of the wicked, has safely escaped ? And what weak person has not failed in his attempts at contending with the strong ?

LESSON XXIX

Atmanepada and Parasmaipada

N. B.—In this and the next lesson the unspecified references are to Siddhānta Kaumudi ; and Bk. means the eighth canto of Bhātti Kāvya.

§ 308. There are two Padas in Sanskrit : the Atmanepada and Parasmaipada. The Atmanepada ('voice for one's self') denotes that the fruit of the action accrues to the agent (*कर्तुंगामि फलं*) ; as, कुरुते 'does for himself.' The Parasmaipada ('voice for another') denotes that the fruit of the action accrues to another ; गच्छति 'goes for another.' This distinction is scarcely, if ever, observed in practice. It is the original meaning of the terms, but cannot be consistently followed in all cases. Sanskrit writers use both the Padas promiscuously ; as, निदेशमिदानीं श्रोतुभिच्छामि (M. 1) 'I wish now to hear the message' ; उत्कृष्टासाधारणं परितोषमनुभवामि (S'. 4) ; पावद्यते साधयितुं त्वदर्थं (R. V. 15.).

If it be supposed that this distinction is meant to be observed when a root admits of both the Padas, this is also not borne out by usage ; as, राजा स्वसूनोश्चंद्रापीड इति नाम चकार। शुक्लासोपि विप्रजनोचितं वैशंपायन इति नाम चके (K. 74) where the two Padas are used in the same sense.

§ 309. Some roots are conjugated in one Pada only as नम्, अम्, रुच्, भाष् &c.; some in both the Padas, as कृ, चि,

नुर्, दुह् &c.; while some are restricted to one Pada or the other, according as certain prepositions are prefixed to them, or they are used in particular senses ; as, गम् is Parasmaipada; but संगम् is Atmanepada ; शास् 'to rule' is Parasmaipada, but आशास् 'to bless' is Atm. Some roots of this nature are given in this and the next lesson.

Roots of the First Conjugation

§ 310 The root *कम्, when not preceded by a preposition, takes both the Padas. But it is used in the Atm. by itself when the sense of 'continuity', or 'want of interruption', 'energy', and 'development', or 'increase' is indicated ; as, क्रममाणोऽरिसंसदि (Bk. 22) 'moving unobstructed in the enemy's assembly'; अध्ययनाय क्रमते 'shows energy for studying'; क्रमतेऽस्मञ् शास्त्राणि 'the Sastras are developed in him.'

(a) Preceded by उप and परा, it is Atm. in the same senses ; as, इत्युक्त्वा से पराक्रंस्त (Bk. 22) 'so saying he showed his might in the sky'; परीक्षितुभूपाक्रंस्त राक्षसी तस्य विक्रम (ibid. 23) 'made bold to test &c.'

(b) When preceded by आ, it is Atm. in the sense of 'ascending' or 'rising' of a luminary ; as, आक्रमते सूर्यः (Mbh.) 'the sun rises'; दिवमाक्रममाणेव (Bk. 23). But आक्रामति धूमो हर्म्यतलात् 'the smoke issues from the surface of the terrace'; or आक्रामति धूमो हर्म्यतलं (Mbh.) 'covers the terrace.'

(c) With वि in the sense of 'walking', 'placing the footsteps'; विष्णुस्त्रेवा विचक्रमे 'Vishnu took three steps'; वाजी विक्रमते; but विक्रामति संधिः 'the joint splits.'

(d) With प्र and उप, in the sense of 'beginning'; as, वक्तुं मिथः प्राक्रमतैवमेन (Ku. III. 2) 'thus began to talk with him privately.' But प्रक्रामति 'goes'; उपक्रामति 'comes.'

* वृत्तिसर्गंताथनेषु क्रमः । उपपराभ्याम् । आङ् उद्गमने । वे: पाद-
विहरणे । प्रोपाभ्यां समर्थाभ्याम् । अनुपसर्गद्वा । (I. 3. 38-43)

§ 311. The root †क्रीड 'to play' is usually Paras., but when preceded by the prepositions अनु, सं, परि, and आ, it is Atm.; अनु-परि-आ-क्रीडते माणवकः; संक्रीडते मणिभिः यत्र कन्याः (Me. 70) 'play with jewels. But माणवकमनु क्रीडति (Mbh.) 'plays with Mānavaka.'

(a) With सं, it is Paras. in the sense of 'making a noise'; as, संक्रीडन्ति शकटानि (Mbh.) 'the carts creak.'

§ 312. *गम् with सं is Atm. in the sense of 'communicate with', 'unite with', 'join'; as, अस्थूर्तेः समग्रसि (Dk. II. 2) 'I joined gamblers' So क्र or क्रच्छ with सं as, समारतं समामीष्टाः (Bk. 16).

§ 313. The root **चर् 'to walk,' when preceded by उद्, is Atm., when used transitively; as, पानशोष्णाः पथः क्षीरा वृद्धेश्वरंत च (Bk. 81) 'drunkards, being intoxicated, strayed away from the paths in crowds'; so धर्ममुच्चरते 'transgresses duty.' But बाष्पमुच्चरति 'vapour goes up.'

(a) With सं, it is Atm. when used with the instrumental of a conveyance; as, यानैः समचरंतान्ये (Bk. 32) 'others went in vehicles'; वरचितपथा संचरते मुराणां (R. XIII. 16) 'now passes through the path of gods (sky).'

§ 314. †जि; when preceded by वि and परा, in the sense of 'to conquer', or 'to be victorious', and 'to defeat' respectively, is Atm.; as, चक्षुमे चक्मंबूजं विजयते (V. B. I) 'her (blue) eye surpasses the blue lotus'; विजयतां देवः (M. 1) 'victory to your Majesty!'; लं पराजयमानोसौ (Bk. 9) 'defeating (completely overstriding) the sky.'

§ 315. When ॥तप् 'to heat', preceded by वि or उद्, is

† क्रीडोऽनुसंपरिभ्यश्च । (I. 3. 21)

* समो गम्यूच्छभ्याम् । (I. 3. 29)

** उदश्वरः सकर्मकात् । समस्तूतीयायुक्तात् (I. 3. 58-4)

† विपराभ्यां जे: (I. 3. 19)

॥ उद्विभ्यां तपः (I. 3. 27); स्वांगकर्मकाञ्जेति
वर्षतव्यम् । Varttika.

intransitively used, or has 'a limb of the body' for its object, it is Atm.; as, रविवितपतेत्यर्थं (Bk. 14) 'the sun is shining very hot'; तीव्रमृतपमानोयमशक्यः सोदुमातपः (ibid 15.) 'this excessively scorching heat is unbearable'; उत्तपते-वितपते-पाणी (Mbh.) 'he warms his hands.' But उत्तपति सुवर्णं सुवर्णकारः (Mbh.) 'a goldsmith heats (causes to melt) gold'; so चैत्रो मैत्रस्य पाणिमृतपति.

Cbs. तर्, by itself, is intransitive; as, तमस्तपति वर्द्धाशी कथमाविभविष्यति (S'. 5) 'how will 'darkness manifest itself, when the sun is shining'?

§ 316. *नो 'to lead or carry,' without a preposition or with the prepositions उद्, उप, or वि is Atm. in the following senses:—(1) instructing (lit. honouring); as, शास्त्रे नयते 'gives instructions in S'āstra'; (2) 'lifting up'; as, दृढमुत्रपते 'lifts up a stick'; (3) 'initiating into sacred rites'; माणवकमुपनयते 'invests Mānavaka with the sacred thread'; (4) 'knowledge', 'investigation'; तत्त्वं नयते 'investigates the truth'; (5) 'employing on wages', 'hiring': कर्मकरानुपनयते 'employs labourers as hired servants'; (6) 'paying off, as a tribute, debt' &c.; करं विनयते 'pays the tax due to the king'; (7) 'spending', 'applying, to use'; शतं विनयते 'spends a hundred (for charity).'

(a) नो with वि is Atm., only when the object is something else than 'a part of the body'; as, विनेष्ये कोशमथवा (Bk. 22) 'or I shall remove (restrain) my anger'; but गंडं विनयति 'turns away his cheek.'

Obs. विनो in the sense of 'teaching', 'taming', 'domesticating', is Paras.; वन्यान्विनेष्यन्निव दुष्टसत्त्वान् (R. II. 8) 'as if wishing to tame the wicked animals of the forest'; so विनिन्युरेनं गुरवो गुरुप्रियं (R. III. 29).

§ 317. † यम preceded by आ is Atm., either when it is

* समाननोत्सज्जनाचार्यकरणज्ञानभूतिविगणनव्ययेषु नयः। (I. 3. 36)

† बाङ्गो यमहनः (I. 3. 28); समुदाइभ्यो यमोऽप्रयं (I. 3. 75);

उपाद्यमः स्वीकरणे (I. 3. 56)

intransitively used, or has 'a limb of the body' for its object, or anything other than a work of composition; as, आयच्छते 'spreads'; पाणिमायच्छते 'stretches his hand'; वस्त्रमायच्छते 'spreads the cloth.'

(a) Preceded by सं and उद् it is Atm., when the object is not 'a literary work'; as, ग्रीहोन्संयच्छते 'gathers rice'; मारमुच्छते 'lifts up a load'; but उद्यच्छति वेदं 'tries hard to learn the Vedas.'

(b) यम् with उप is Atm., in the sense of 'marrying', 'espousing', or 'accepting in general; as, सीतां हित्वा दशमुख-रिपुर्नीमयेमे यदन्यां (R. XIV 71) 'that the enemy of the ten-mouthed (Râvana), having abandoned Sîtâ, did not marry another.'

§ 318. † रम् 'to sport' is usually Atm., but preceded by the prepositions वि, आ, or परि it is Paras.; as, विरम विरम वह्ने (Ratn. 5) 'stop, stop, O fire'; औरमति उद्याने 'takes rest in a garden'; क्षणं पर्यरमतस्य दर्शनात् (Bk. 53) 'was for a time pleased at his sight.'

(a) with उप when, intransitively used, रम् takes either Pada: as, उपारंसीच्च सम्पश्यन् वानरस्तं चिकीषितात् (Bk. 54) 'the monkey seeing him, desisted from what he meant to do'; नान् सीतेत्युपारंस्त (Bk. 55) 'he stopped, seeing there was no Sîtâ.'

§ 319 *वद् 'to speak', by itself is Atm., in the following senses:—(1) 'showing brilliance or proficiency in'; as, शास्त्रे वदते; (2) 'pacifying or coaxing' (generally preceded by उप in this sense); as, भूत्यानुपवदते 'conciliates or cajoles his servants'; (3) 'knowledge'; as, शास्त्रे वदते 'knows Sastra'; (4) 'toil', 'effort'; as, क्षेत्रे वदते 'toils in the field'; (5) 'difference of opinion', 'quarrel

† व्याङ्गपरिभ्यो रमः । विभाषाऽकर्मकात् । (1. 3. 83-85)

* भासनोयसंभाषाज्ञानयत्नविपत्युपमंशेषु वदः । अक्षतवाचां समृद्धवारणे । अनोरकर्मकात् । विभाषा विप्रलापे । (1. 3. 47-50)

(generally preceded by वि in this sense); as, परस्परं विवद-
मानानां शास्त्राणां (H. 1) 'of mutually conflicting scriptures';
(6) 'flattering', 'requesting'; as, दातारमुपवदते 'coaxes
the donor'; [this sense is analogous to (2).]

(a) With सम्प्र it is Atm., in the sense of 'loud and distinct speaking' (as that of men &c.); as, सम्प्रवदन्ते ब्रह्मणाः 'the Brāhmaṇas are speaking loudly together'; but वरतनु
सम्प्रवदन्ति कुकुटाः (Mbh.) 'O beautiful lady, the cocks are crowing.'

(b) With अनु, वद् is A'tm., under the same circumstances as (a), when it is intransitively used ; as, अनुवदते कठः कला-
पस्य 'Katha imitates Kalāpa'; but उक्तमनुवदति 'recapitulates or reproduces what is said'; अनुवदति वीणा 'the lute resounds.'

(c) With विप्र in the sense of 'disputing', 'wrangling', it takes either Pada ; as, विप्रवदते-ति वैद्याः 'the doctors are at variance' (are disputing); ऐदिप्रवदमानैस्तां संयुक्तां ब्रह्माराक्षसः (Bk. 30) 'went to it, filled with wrangling evil demons.'

(d) With अप it is Atm., in the sense of 'reviling', 'reproaching'; as, न्यायमपवदते; नृभ्योऽपवदमानस्य (Bk. 45).

§ 320. *स्था is A'tm., by itself in the sense of 'disclosing one's intentions'; as, गोपी कृष्णाय तिष्ठते; or 'accepting as umpire'; as, संशय्य कर्णादिषु तिष्ठते यः (Ki. III. 14) 'who, when he is in doubt, has recourse to Karna (and others) as his judge or umpire.'

(a) With सं, अब, प्र and sometimes वि it is Atm. ; as, दारिद्र्यचात्युरुपस्य बांधवजनो वाक्ये न संतिष्ठते (Mk. 1) 'on account of a man's poverty, his relations do not act up to his words'; क्षणमप्यवतिष्ठते इवसन् यदि जंतुः (R. VIII. 87) 'if a being breathes on, though only for a moment'; हरिहरिं प्रस्थमथ प्रतस्थे (S'i. III. 1) 'then Hari set out for Hari-prastha'; so अत्रापरे प्रत्यवैतिष्ठते (S'. B. 45), अनेजवलतः विस्फु-
लिगा विप्रतिष्ठरन् (*ibid.*)

* समवप्रविभ्यः स्थः । प्रकाशनस्थेयाल्यागोऽच । (I. 3. 22-3)

(b) With आ it is Atm., only in the sense of 'solemn declaration' (प्रतिज्ञा); as, जलं विषं वा तव कारणादास्यास्ये (Mb.) for thee I shall surely have recourse to water or poison.'

§ 321. With उद् in its literal sense of 'getting up', it is Paras.; but in a figurative sense, it is A'tm.; as, उत्तिष्ठ-आर्न मित्रार्थं कस्त्वा न बहु मन्यते (Bk. 12) 'who does not esteem you, who strive for your friend?'; मुक्ताद्वृत्तिष्ठते 'raises himself up (aspires) to absolution'; see Ki. XI. 1A, and S'i. XIV. 17; but पीठाद्वृत्तिष्ठति, and ग्रामाच्छतमुत्तिष्ठति a hundred is yielded by a village.'

§ 322. † With उप it is Atm., in the sense of 'waiting upon in a religious manner', 'worshipping' (as a deity); as, ये सूर्यमुपतिष्ठते भूतैः (Bk. 13) 'those who wait upon the sun according to religious mantras'; न अद्यबकादन्यमुपास्थितासी (Bk. 1. 3).

Obs. || In this sense of 'waiting upon' in general, the root is found in literature taking either pada; as, उपतस्थ-मंहात्मानं धर्मपुत्रं युधिष्ठिरं (Mb. II. 4. 7); स्तुत्यं स्तुतिभिरथर्याभिरूपतत्त्वं सरस्वती (R IV. 6.)

§ 323. With * उप it is Atm., also in the following senses: (1) 'uniting'; 'joining'; as, गंगा यमुनामुपतिष्ठते 'the Ganges joins the Jumna'; (2) 'forming friendship with'; as, रथिकानुपतिष्ठते (Mb.) 'forms friendship with charioteers'; (3) 'lead to' (as a way); as, अयं पथः साकेतमुपतिष्ठते (Mb.) 'this way leads to Saketa (Ayodhyā).'

* उदोऽनुर्ध्वं कर्मणि । (I. 3. 24)

‡ उपान्मंत्रकरणे । (I. 3. 25)

* On this the Mahābhāshya has the following:—

बहुतमप्यचित्तानामेको भवति चित्तवान् ।

पश्च वानरसंन्येस्मिन्ददर्कमुपतिष्ठते ॥

मैव भूत्याः सम्बित्तोयमेषोपि हि यथा वयम् ।

एतदप्यस्य कापेयं यदकर्मपतिष्ठिति ॥

*उपादेवपूजासंगतिकरणमित्रकरणपवित्रिति वाच्यम् । (Var.)

(a) With उप it takes either Pada when 'a desire to get a thing' is implied ; as, भिक्षुको ब्राह्मणदुलभुपतिष्ठते—ति (Mbh.) 'a beggar waits at the palace of Brâhmaṇa (with the desire of getting something)' ; also when it is intransitively used ; as, भोजनकाले उपतिष्ठते 'stands ready at the time of dinner.'

§ 324. इ हृ with अनु is Atm., in the sense of 'constantly practising' ; as, पैतृकमश्वा अनुहरते 'horses always practise the gait of their progenitor' ; but in the sense of 'resembling' it is Paras. ; as, रामभद्रमनहरति (U. 4).

§ 325. इ हृ preceded by आ is Atm., in the sense of 'challenging' ; as, कृष्णश्चाणूरमाहवयते (Sk.) आहवत चेदिराण्मुरारि (S'i. XX. 1) ; but इत एवाहवयैनमप्यायुष्मंतं (U. 6) 'call this long-lived boy also here.'

राज्यं नाम शक्तित्रयायत्तम् । शक्तयश्च मन्त्रप्रभावोत्साहाः परस्परानु-
गृहीताः कृत्येषु क्रमन्ते । (Dk. II. 8)

असौ पापः क्रमेण शाखांतरे: संचरमाणः कोटरमागत्य तातमपग-
तासुमकरोत् । (K. 88)

एवं भोः संततिविच्छेदनिरवलंबानां मूलपुरुषावसाने संपदः परमु-
पतिष्ठन्ति । (S'. 6)

उषसि स्नात्वा कृतमन्गलो मन्त्रिभिः सह समगच्छे । (Dk. II. 3)

अथे वनदेवतेयं फलकुसुमपल्लवार्थ्येण मामुपतिष्ठते । (U. 2)

विजयेतां रामलक्ष्मणौ कुंभकर्णमेघनादौ । (A. R. 6)

ततः प्रतस्ये कौबेरीं भास्त्रानिव रघुर्दिशम् । (R. IV. 66)

वक्तुं धीरः स्तनितवच्चैर्मानिनां प्रक्रमेथाः (Me. 101)

इहरतेगंतताच्छील्ये । (Var.)

इस्पर्धाक्षिमाडः (I. 3. 31)

बलिर्बन्धे जलधिर्मन्थे जहौऽभूतं दैत्यकुलं विजिये ।

कल्यानं तदुःस्था वसुधा तथोहे येनैष भारोऽतिगुरुर्न तस्य ॥

(Bk. II. 39)

उच्चिष्ठमानस्तु परो नोपेक्ष्यः पथ्यमिच्छता ।

समौ हि शिष्टैराम्नातौ वत्स्पैतावामयः स च ॥ (S'i. II. 10)

अथमपि च गिरं नस्त्वप्रबोधप्रयुक्ता-

मनुवदति शुकस्ते मंजुवाक् पंजरस्यः । (R. V. 74)

यावत्रतापनिधिराक्रमते न भानु-

रन्हाय तावदरुणेन तपो निरस्तम् ! (R. V. 71)

अथ सर्वस्य धातारं ते सर्वं सर्वतो मुखम् ।

वागीशं वाग्भिरधर्यामि: प्रणिपत्योपतस्थिरे ॥ (Ku. II. 3)

स मानसीं मेरुसखः पितृणां कन्यां कुलस्य स्थितये स्थितिङ्गः ।

मेनां मुनीनामपि माननीयामात्मः नुखाणां विधिनोपयेमे ॥ (Ku. I. 18)

पुरुषारावाही नव इव चिरेणापि हि न मे

निकृन्तन्मर्मणि ककच इव मन्युर्विरमति । (U. 4)

फलान्यादत्स्व चित्राणि परिक्रीडस्व सानुषु ।

साध्वनुक्रीडमानानि पश्य वृदानि पक्षिणाम् ॥ (Bk. VIII. 10)

किञ्चिच्चोगवदिष्टासौ केनचिद् व्यवदिष्ट न ।

शृण्वन् संप्रवदमानाद्रावणस्य गुणाभ् जनात् ॥ (ibid. 28)

ADDITIONAL SENTENCES FOR EXERCISE

एते भगवत्यौ भूमिदेवानां भूलमायतनमंतर्देविं पूर्वेण कृष्णाद्वरुमलयजर-
समंगरगमन्योन्यस्य कुर्वणे कल्लिदकन्यामंदाकिन्यौ संगच्छेते । (A. R. 7)

इत्यृक्त्वा शुक्रासो हेमंतकालोत्पलिनीमिवोद्वाष्पां दृष्टिमुद्वहन्त्रोपिता-
धरश्च वहिरलब्धनिर्गमेण स्फुटश्चिवांतमन्यूपूरेण निश्वसन्नेवावतस्ये ।

(K. 289)

- वयोवेषविसंवादं रामस्य च तयोस्तदा ।
जनता प्रेक्ष्य सादृश्यं नाकिंकंपं व्यतिष्ठत ॥ (R. XV. 67)
- तत्रेनं हेमकुंभेषु संभृतैस्तीर्थवारिभिः ।
उपतस्युः प्रकृतयो भद्रपीठोपवेशितम् ॥ (R. XVII. 10)
- इति इशितविक्रियं सुतं भ्रतः कोपपरीतमानसम् ।
उपसांत्वयितुं भर्हीपतिर्द्विरदं दुष्टनिवोपचक्रमे ॥ (Ki. II. 25)
- वारसीकांस्ततो जेतुं प्रतस्ये स्थलवर्त्मना ।
इंद्रियाल्यानिव रिपूस्तत्वज्ञानेन संयमी ॥ (R. IV. 60)
- विनयते स्म तद्योधा भधुर्भिर्विजयश्रमम् ।
आस्तीर्णजिनरलासु द्राक्षावलयभूमिषु ॥ (R. IV. 65)
- अहूतमप्यधिगम्य ये रिपून् विनयते न शरीरजम्मनः ।
जनयन्त्यचिराय संपदाभयशस्ते खलु चापलाश्रयम् ॥ (Ki. II. 41)
- प्रियप्राया धूतिर्विनयमधुरो वाचि निवमः
प्रकृत्या कल्याणी भर्तिरनवगीतः परिच्छयः ।
- पुरो वा पश्चाद्वा तदिदमविपर्यासितरसं
रहस्यं साधूनामनुपधि विशुद्धं विजयते ॥ (U. 2)
- क्षणं भद्रावतिष्ठत्वं ततः प्रस्थास्यसे पुनः
न तत्संस्थास्यते कार्यं दक्षेणोरीकृतं स्वया ॥ (Bk. VIII. 11)
- ब्रह्मुं प्रक्रममाणोऽसौ सीतामंभोनिवेस्तटम् ।
उपाकंस्ताकुलं घोरैः क्रममार्णनिशाचरैः ॥ (*ibid.* 25)
- जलिप्तोत्कृष्टसंगीतप्रनृत्तस्मितवलिगतं ।
घोषस्यान्वदविष्टेव लंका पूतक्रतोः पुरः ॥ (*ibid.* 29)
- व्यरमत्रधनाद्यस्मात्परित्रस्तः सहस्रदृक् ।
क्षणं पर्यरमत्स्य दशनान्मात्सतात्मजः ॥ (*ibid.* 53)
- यावदर्थपदां वाचमेवमादाय माधवः ।
विरराम महीयांसः प्रकृत्या मितभाषणः ॥ (S'i. II. 18)
- विपक्षमखिलीकृत्य प्रतिष्ठा खलु दुर्लभा ।
अनीत्वा पंकतां धूलिमुदकं नावतिष्ठते ॥ (S'. II. 34)

समग्रं पुरः शत्रोर्मौदियवं रघूतम् ।
 मोपयवं भयं सीतां नोपायस्त दशाननः ।
 ततः प्रास्थिषताद्रीदं महेदं वानरा द्रुतम् ।
 सर्वे किलकिलायंतो धैर्यं चाधिष्ठाधिकम् ॥ (Bk. VII. 101-2)

At midnight, while I was sleeping soundly in my bed I was awakened by a noise proceeding from persons quarrelling (वद् with वि) with one another.

Having entrusted the protection of his family to his eldest son, the old man started off (स्था with प्र) for a holy place.

The French, commanded by their ablest General, began (कम् with उप) to storm the citadel, but the Chinese easily defeated (जि with परा) them.

From high words the two young men came to blows, and the more fiery-tempered of the two challenged (हृते with आ) the other to a single combat.

Fie upon those who wait upon (स्था with उप) rich men and flatter them, simply with the desire of getting wealth from them !

The Jumnā joins (गम् with सं) the Ganges at Prayāga, and this place is held very sacred by the Hindus.

Cease (रम् with वि) from anger and forsake avarice ; fret not thyself in any way to do evil.

While Parāśurāma was riding out (चर् with सं) on a highmettled palfrey, it shied at a pool of water, and the rider was violently thrown down.

The heir-apparent to the throne of England has married (यम् with उप) the daughter of the king of Denmark.

He who initiates (नी with उप) a boy into the sacred ceremonies and teaches him sacred learning is called an A'chārya.

This way leads (स्था with उप) directly to the river ; while the other is rather circuitous ; choose which you will.

When the heat of the sun is so scorching (तप् with उद्), how can you go out without an umbrella ?

The light of Brahman is naturally gentle ; and, though it be for a time disturbed, it soon resumes (स्था with अव with loc.) its wonted nature.

Expectant of favours, we have long put up with the taunts of the wicked, and tamely submitted to the insults of the proud ; when then, O Hope, wilt thou cease to work ?

Sukanasa waited upon (स्था with उप) Chandrapîda, and having advised him on several important matters, returned home with a delighted heart.

LESSON XXX

Roots of the Second Conjugation

§ 326. विद् 'to know' with सं is Atm., in the sense of 'recognizing' ; as, गितरावपि मां न प्रतिसंविदाते (Dk. II. 8) 'even my parents do not recognize me.'

(a) It is also Atm., when used intransitively, in the sense of 'knowing,' 'to be aware of' ; as, के न सीविद्रते वायोमैनाकाद्रियथा ससा (Bk. 17) 'who do not know that the Mainaka mountain is the friend of the wind' ?

§ 327. शास् with आ in the sense of 'blessing' and with प्र in the sense of 'praying for' is Atm. ; ऋष्मण्डसाशास्ते (S. 4) 'blesses her by means of a Rik metre' ; इदं प्रशास्महे (U. 1) 'we pray for this.'

§ 328. हत् is usually Paras. ; but when preceded by आ it is Atm., when used intransitively and referring to one's own body ; as, आज्ञान इव संदीप्तैरलातैः सर्वतो मृहः (Bk. 15) 'as if striking with blazing firebrands, in all directions.'

But परस्य शिर आहन्ति (S. K.)

Obs. This restriction is not always observed; आजध्ने विषमविलोचनस्य वक्षः (Ki. XVII. 63)

Roots of the Third, Fourth, and Fifth Conjugations

§ 329. The root दा 'to give' by itself takes either Pada; but when preceded by आ it is Atm., in the sense of 'taking'; as, नादत्ते भवतां स्नेहेन या पल्लवं (S. 4) 'who out of affection, would not take (pluck) your foliage'; but मुखं व्याददाति 'opens his mouth' also विपादिकां व्याददाति 'opens the pimple on his foot'; नदी कूलं व्याददाति; but व्याददते पिपीलिकाः पतंगस्य मुखं (Mbh.)

§ 330. नह् with सं, in the sense of 'preparing,' 'being ready for' is Atm.; as, छेतुं वज्रमणीन् संनहचते (Bh. II. 6) 'is ready to cut adamants'; युद्धाय संनहचते (Mbh.) 'prepares for battle.'

§ 331. श्रु with सं, when transitively used, is Paras.; as, मद्बचनं न संशृणोति 'does not listen to my words'; but used intransitively, it is Atm.; as संश्रुणुष्व कपे (Bk. 16) 'listen, O monkey.'

Roots of the Sixth Conjugation

§ 332. कु 'to scatter' with अप, in the sense of 'throwing up,' 'scratching' (with joy) for maintenance or making an abode is Atm.; as, छायापस्किरमाणविष्कर etc. (U. 2) 'the animals scratching (the ground) for food under the shade'; so, अपस्किरते कुकुटो भक्षार्थी, इवा आश्रयार्थी.

But अपकिरति कुसुमं 'scatters flower.'

§ 333. गृ 'to eat' is Atm., when preceded by अव; as, अवगिरते ग्रासं 'swallows a mouthful.'

(a) with सं in the sense of 'promising,' 'pledging one's word'; as, संगिरते शब्दं 'pledges his word'; but संगिरति ग्रासं.

§ 334. प्रच्छ् with आ is Atm., in the sense of 'taking'

leave of,' ' bidding adieu to' ; as, आपृच्छस्व प्रियसखमम् (Me. 9) 'take leave of this your dear friend.'

§ 335. विश् with नि is Atm. ; as, किंतिकव्याद्विन्यविशत (Bk. VI. 143) 'entered the Kishkindha mountain.'

(a) With अभि also ; as, भयं तावत्सेव्यादभिनिविशते सेवकजनं (Mu. 5) 'in the first place the fear of the person to be served enters (the mind of) a servant.'

Roots of the Seventh Conjugation

§ 336. *भुज् is Atm., except in the sense of 'protecting'; as, ओदनं भुक्ते 'eats food'; सदयं बुभुजे स मेदिनीं (R. VIII. 7) 'he tenderly enjoyed the earth'; वृद्धो जनो दुःखशतानि भुक्ते 'old people suffer hundreds of miseries'; but भुनक्ति स्वराज्यं (A. R. 3) 'governs his own country.'

§ 337. The root †युज् when preceded by प्र and उप, or generally by any preposition beginning or ending with a vowel, is Atm., except with reference to sacrificial vessels; as, प्रयुजानः प्रिया वाचः (Bk. 39) 'employing agreeable words'; आश्रमधर्मे नियुक्ते (S'. 1); तमन्वयुक्त (R. VIII. 18); पणबंधमुखान् गुणानजः शङ्खपायुक्त (*ibid.* 21) 'Aja employed the six expedients beginning with peace.'

Roots of the Eighth Conjugation

§ 338. ‡कृ 'to do' by itself admits of either Pada, but it is Atm., generally with prepositions, in the following senses : (1) 'doing an injury to'; as, उत्कुरुते 'informs against'; (2) 'censure,' 'blame,' 'overcoming'; as, श्येनो वर्तिकामुदाकुरुते 'the hawk overcomes a snail'; (3) 'serving,' 'attending upon'; as, हरिमुपकुरुते 'serves Hari';

* भुजोऽनवने (I. 3. 66)

† प्रोपाभ्यां युजेरयज्ञपात्रेषु । (I. 3. 64);

स्वराद्यन्तोपसगादिति वक्तव्यम् । (*Vārttika*).

+ गन्धनावक्षेपणसेवनसाहसिक्यप्रतियत्प्रकथनोपयोगेषु कृज्ञः । (I. 3. 32)

(4) ‘acting violently,’ ‘outraging’; as परदारान् प्रकुरुते ‘outrages another’s wife’ ; (5) ‘preparing,’ ‘dressing’; as, एधोदकस्योपस्कुरुते ‘fuel prepares (boils) water’ ; (6) ‘reciting’; as, गाथाः प्रकुरुते ‘recites stories’ ; (7) ‘employing,’ ‘applying to use’; as, शतं प्रकुरुते ‘devotes a hundred’ (to sacred purposes) ; so उपकुवंतमत्यर्थं प्रकुर्वणिऽनुजीविवत् (Bk. 18).

(a) कृ with उप in the sense of ‘*doing good to*’ is used in both the Padas ; as, न हि दीपौ परस्परस्योपकुरुतः (S'. B. 420) ‘two lamps do not indeed help each other’ ; कि वां भूरः प्रियमुपकरोमि (Mu. 7) ; सा लक्ष्मीरूपकुरुते यथा परेषां (Ki. VII. 28) ‘that is wealth by means of which the possessor does good to others.’

(b) With * अनु and परा, the root is Paras. ; as, पराकरोति दानं ‘rejects a gift’ ; अनुकरोति भगवतो नारायणस्य (K. 6).

§ 339. † कृ with अधि is Atm., in the sense of ‘bearing,’ ‘enduring,’ or ‘overpowering’; as, शत्रुभिकुरुते ‘forgives or overpowers his enemy’ ; but मनुष्यानधिकरोति शास्त्रं (S'. B.) ‘Scripture authorizes men.’

§ 340. With ‡ वि it is Atm., in the sense of ‘uttering’ (having ‘sounds’ for its object) as, स्वरान् तिकुरुते ‘produces sounds’ ; but चितं विकरोति कामः ‘Love affects the mind.’

(a) When intransitively used, it is Atm., with वि; as, विकुर्वे नगरेतस्य (Bk. 21) ‘I shall act at will in his city’ (विविधं चेष्टे).

Roots of the Ninth Conjugation

§ 341. The root की ‣ ‘to buy’ is Atm., when preceded by परि, वि, and अव; as, कृतेनोपकृतं वायोः परिकीर्णानं (Bk. 8)

* अनुपराम्यां कृजाः । (परस्मैपदं) (I. 3. 79)

† अधेः प्रसहने । (I. 3. 33)

‡ वे: शब्दकर्मणः । अकर्मकाच्च । (I. 3. 34-5)

‣ परिव्यवेभ्यः क्रियः । (I. 3. 18)

‘requiting by deeds the obligations of the wind’; यस्तानि विक्रीणीते (Y. II.) ‘he who sells them.’

§ 342. * ज्ञा, used by itself, admits of both the Padas; as, जानासि विनोदयितुं (U. 1); जानीते हि भवान् (V. 2) with अप it is Atm. in the sense of ‘denying,’ ‘concealing’; as, शतमपजानीते ‘denies a hundred.’

(a) With सं and प्र it is Atm. except in the sense of ‘thinking of’; as, शतं संजानीते ‘looks for a hundred’; हरचापारोपणेन कन्यादानं प्रतिजानीते (P. R. 4) ‘promises the hand of his daughter by (on condition of) stringing the bow of Hara.’ But मातरं मातुर्वा संजानाति ‘thinks of his mother.’

(b) ज्ञा with अन् takes either Pada; as, अनुजानीहि मां गमनाय (U. 8); ततोनुजन्ने गमनं सुतस्य (Bk. III. 28) ‘then consented to the departure of his son.’

(c) The desiderative of ज्ञा is always Atm.; as जिज्ञासमानानुचरस्य भावं (R. II. 26) ‘desirous of knowing the devotion of her follower.’

Roots of the Tenth Conjugation and Causals

§ 343. Roots of the tenth conjugation and causals generally admit of either Pada. But there are exceptions.

(a) † When the causals of transitive verbs are used reflexively, or when the object in the primitive sense becomes the agent in the causal, the Atmanepada is used, except in the sense of ‘remembering with tenderness’; as, भक्ता भवं पश्यति ‘devotees see Bhava’; भवो भक्तान् दर्शयते ‘Bhava shows himself to his devotees’; दर्शयसे नित्यं मनुष्यान् (Mb. II. 5. 86); but द्व्यरथति वनगृह्मः कोकिलं = उत्कण्ठापूर्वकस्मृती विषयो भवति (S. K.). This, it will be easily seen, is quite different from the ordinary use of the causal; भक्तान् अवं दर्शयति देवदत्तः.

* अपहृन्वे ज्ञः। संप्रतिभ्यामनाध्याने। (I. 3. 44, 46)

† जेरणो यत्कर्मं जौ चेत्त कर्ताज्ञाध्याने। (I. 3. 67)

(b) In general, the causal takes Atm., when the fruit of the action accrues to the agent; as, कर्ते कारयते gets the mat prepared for himself'; स्वार्थं कारयमाणाभिः (Bk. 48) 'accomplishing their own good.'

§ 344. ‡ The causals of बुध्, युध्, नश्, जन्, इ (with अवि), प्रु, द्वा, सू take Parasmaipada; as, बोधयति पद्मं, नाशयति दुःखं, जनयति मुखं &c.

(a) Roots having the sense of 'eating' or 'swallowing' and 'shaking' take Paras. अद् is an exception except when the act is not for the agent.

§ 345. * The causals of पा 'to drink', दम्, यम् with आ, यस् with आ, मुह् with परि, रुच्, नृत् and वंद् (with अभि) are used in the Atm., when the fruit of the action accrues to the agent; as पिबत्यसौ धाययते च सिधः (R. XIII. 9).

(a) मंत् with आ is Atm. in the sense of 'addressing' and 'bidding adieu to'; as आमंत्रयस्त्वं सहन्तरं (S'. 3) 'bid farewell to your companion.'

सा दूरस्थितैव पाणिना वेणुलतामादाय नरपतिप्रबोधनार्थं सुकृत्समा-
कुडिममाजघान । (K. 10)

सखे सीरध्वज हृदयमेवामन्त्रयस्त्वं किमर्थं कृतार्थमसीति । (A. R. 3)

सखे सैद धन्या गणिकादारिका यामेवं भवन्मनोभिनिविशते ।
(Dk. II. 2)

इयमतिकम्य स्वकुलधर्मर्थनिरपेक्षा गुणेभ्य एवं स्वं यौवनं
विचिकिषते (Dk. II. 2)

राजा च तथानुशष्टा सित्यन्द श्रवैव सा यदासीतदास्याः स्वसा-
माता च निर्विधेन राज्ञे समगिरेताम् । (Dk. II. 2)

‡ बुधयुधनशजनेऽङ्ग प्रदुस्तुभ्योः (I. 3. 86)

* न पादम्याऽधमाऽङ्गसपरिमुहरच्चिन्तिष्ठवसः । (I. 3. 89)

मानी मानसारो महेश्वरं समाराध्यास्म दूभयदां गदां लब्ध्वा आत्मान
प्रतिभट्टं मन्यमानो महाभिमानो भवन्तमभियोक्तुमयुक्ते । (Dk. I. 1)

ततः प्रवृत्तासु प्रीतिसंकथासु सुहृदां वृत्तांतं श्रोतुं कृतप्रस्तावस्ताइच
तदुक्तावन्युक्ते । (Dk. II. 1)

तथास्मासु प्रतिविधाय तिष्ठत्सु राजापि विज्ञापितोदंतो जातानुतापः
पारग्रामिकान् प्रयोगान् प्रायः प्रायुक्ते । (Dk. II. 4)

मदसिक्तमुखैर्मृगाधिपः करिभिर्वर्तयते स्वयं हतैः ।

लघयन् खलु तेजसा जग्न महानिच्छति भूतिमन्यतः (Ki. II. 18)

उज्ज्ञल्सु संहार इवास्तसंख्यमहनाय तेजस्विषु जीवितानि ।

लोकत्रयास्वादनलोलजिह्वं न व्याददात्याननमव मत्युः ॥

(Ki. XVI. 16)

मृदुव्यवहितं तेजा भोक्तुमर्थान् प्रकल्पते ।

प्रदीप्तः स्नेहमादत्ते दशयाभ्यंतरस्थया ॥ (S'i II. 85)

धाङ्गुण्यमुपयुंजीत शक्त्यपेक्षो रसायनम् ।

भवन्त्यस्यैवमंगानि स्थास्त्वनि बलवंति च ॥ (S'i. II. 93)

कृतसीतापरित्यागः स रलाकरमेखलाम् ।

बुभुजे पृथिवीपालः पृथिवीमेव केवलाम् ॥ (R. XV. 1)

कुलभार्या प्रकुर्वणिमहं द्रष्टु दशाननम् ।

यामि त्वरावाऽ शैलेद मा कस्यचिदुपस्थुथाः ॥

योऽपचके वनासीतामधिचके न यं हरिः ।

विकुर्वणः स्वरानव बलं तस्य निहन्यहम् ॥ (Bk. 19-20)

आत्मानमपजानानः शशमात्रोऽनयदिवम् ।

ज्ञास्ये रात्राविति प्राज्ञः प्रत्यज्ञास्त क्रियापटुः ॥ (ibid. 26)

संजानानान् परिहरन् रावणानुचरान् बहून् ।

लंकां समाविशद्रात्रौ वदमानोऽरिदुर्गमाम् ॥ (ibid. 27)

ADDITIONAL SENTENCES FOR EXERCISE

अथ कुपितोऽर्थपतिव्यवहृतुमर्यगर्वादभियोक्षते । तं च भूयश्चित्रैस्पायैः
कौपीनावशेषं करिष्यावः । (Dk. II. 2)

प्रजाभिस्तु बधुमंतो राजानो न जातिभिः । तदुत्तिष्ठ कुशव्व पुरेव सर्वाः
कियाः । कृताहारे त्वव्यहर्मपि सुखमुपभोक्ष्ये पथ्यभित्येवमभिहितस्यात्म
दिविक्षणिव हृदयमतितरां शोकालनः संदुध्युमे । (H. C. 5)

समाजने ये भुजमूर्ध्वबाहुः सव्येतरं प्राध्वमितः प्रयुक्ते । (R. XIII. 43)

स किसला साधु न जास्ति योऽधिषं हृतान्न यः संशृणुते स किप्रभुः ।

सदानुकूलेषु हि कुर्वते रत्तं नृपेष्वमात्येषु च सर्वक्षेपदः । (Ki. I. 5)

सखीनिव प्रीतियुजोऽनुजीविनः समानमानान् सुहृदव्व वंषुभिः ।

स संततं दर्शयते गतस्यमः कृताधिषत्यामिव साधु बंधुताम् ॥ (Ki. I. 10)

सदमानसमुद्धतं नृपं न वियुक्ते नियमेन मूढता ।

अतिमूढ उदस्यते नयान्नयहीनादपरज्यते जनः ॥ (Ki. II. 49)

स राजलोकः कृतपूर्वसंविदारंभसिद्धौ समयोपलभ्यम् ।

आदास्यमानः प्रमदामिषं तदावृत्य पंथानमजस्य तस्यो ॥ (R. VII. 31)

असंविदानस्य भ्रमेण संविदां तितिक्षितुं दुश्चरितं त्वमर्हसि ।

विरोध्य मोहात्पुनरभ्युपेयुषां गतिर्भवानेव दुरात्मनामपि ॥ (Ki. XVIII. 42)

तत्प्रतीपयवनादि वैकृतं प्रेक्ष्य शांतिमधिकृत्य कृत्यवित् ।

अन्वयुक्त गुरुमीद्वरः क्षितेः स्वंतमित्यलघवत्स तद्वच्छाम् ॥ (R. XI. 62)

नृपतिः प्रकृतीरवेक्षितुं व्यवहारासनमाददे युवा ।

परिचेतुमुपांशु धारणां कुशपूतं प्रवद्यास्तु विष्टरम् । (R. VIII. 18)

समनद्व किमंग भूपतिर्यदि संधित्सुरसौ सहामुना ।

हृरिराक्षमणेन सम्भाति किल विमृतीत भियेत्यसंभवः ॥ (Si. XVI. 34)

न्यस्ताक्षरामक्षरभूमिकायां कात्स्येन गृहणाति लिपि न यावत् ।

सर्वाणि तावच्छ्रुतवृद्धयोगात् फलान्युपायुक्त स दण्डीतेः ॥ (R. XVIII. 46)

नैतच्चित्रं यदयमुदधिश्यामसीमां वरित्री-

मेकः कृत्स्नां नगरपरिधप्रांशुवाहुर्भूनक्षित ।

आशंतन्ते समितिषु सुराः सप्तवैरा हि वैत्य-
रस्याधिज्ये धनुषि विजयं पौरहूते इ वज्रे ॥ (S.' 2)

गन्मां विषेदविषये सभवास्त्रियुक्ते
स्नेहस्य तत्कलमस्त्री प्रणयस्य सारः । (Mal. 1)

अवाद्वायुः शनैरस्यां लतां नतंयमानवत् ।
नायासयन्त संत्रस्ता क्रतवोऽन्योन्यसंपदः ॥
ज्योत्स्नामृतं शशी यस्यां वापीविकसितोत्पलाः ।
अपाययत संपूर्णः सदा दशभुखाशया ॥
प्रादमयन्त पुष्पेषु यस्यां बन्धः समाहृताः ।
परिमोहयमाणाभी रावसीभिः समावृताः ॥
यस्यां वासयते सीतः केवलं स्म रिषुः स्मरात् ।
न त्वरोचयतात्मानं चतुरो वृद्धिमानपि ॥ (Bk. VIII. 61-64)

उत्खिप्तगात्रः स्म विडंबपत्रभः समुत्पतिष्ठन्तमगेन्द्रमुच्चकैः ।
आकुञ्चितप्रोहनिरूपितकमं करेणुरारोहयते निषादिनम् (S'i. XII. 5)

Rishyas'ringa blessed (शास् with आ) Sītā with the words 'Mayest thou give birth to a warrior.'

When you prepare (नह् with सं) for this mortal combat, take (दा with आ) with you your best weapons.

Listen, my lord ! You may oppress me, you may deprive (युज् with वि) me of all my property ; but you cannot take away from me my attachment to the cause of Truth.

The ass, dressed in a tiger's skin, inspired fear (caus. of भी) in the animals that grazed about in the field.

Out of the six expedients always use (युज् with ष) conciliation first ; if that should fail, have recourse to others.

The cowherd made his cows drink (पा) the clear water of the pools and then took his way home, as the sun was about to set.

When a man has to go to a distant place, he takes leave

of (प्रच्छ with आ) his elders and bows down to his tutelary deities.

The elephant, afflicted by the scorching heat of the sun, at once plunged into (विश with नि) the deep pool of water.

The king, who protects (भूज्) his subjects as if they were his own children, himself enjoys (भूज् with उप) unending happiness, and secures the loyal attachment of his people to the throne.

The king of the Drupadas promised (जा with प्रति) the hand of his daughter to any one who would shoot through a fish hung above a basin of water, by looking at its image below.

The sons of Sagara, while searching the sacrificial horse, fell in with the sage Kapila, and accused (युज् with अभि) him as the stealer of the horse.

Unluckily, it fell out that the mother in her precipitate flight, blinded with haste, dashed (हृत् with आ) her favourite child's head against a stone and killed it.

The crow picks up (ख with अप) crumbs of cakes or other bits of eatables, and thus maintains himself.

A king of Persia ones asked (युज् with अन्) a philosopher ' What do you value most in kings ? ' ' Absence of greed ' was his reply.

In this Kali age parents often sell (की with वि) their girls for money and wed them to persons bent double with age ! Is this not monster-like ?

PART IV

ANALYSIS AND SYNTHESIS OF SENTENCES

§ 346. In the first three Parts we have dealt with some of the chief principles that regulate the joining together of words in sentences. We have also explained the meanings and uses of the more important grammatical forms and useful connective particles, which, as observed by Prof. Bain, ‘belonging alike to all subjects and all styles, are the very hinges of composition.’ The explanation of such forms and words is the more necessary in the case of Sanskrit, as in the existing Sanskrit Grammars the subject is rarely or very imperfectly treated, though, perhaps, in doing so a writer may seem to trench a little on the province of the lexicographer.

To render the rules of Syntax more simple and intelligible it is necessary to consider the *analysis of sentences*. This will enable the student to ascertain the different parts of sentences and the relation in which they stand to one another. The *analysis of sentences* will also facilitate Sanskrit composition, and help the student in translating from Sanskrit into English and *vice versa*.

SECTION 1

ANALYSIS OF SENTENCES

§ 347. A *sentence* is the expression in language of a complete thought.

The expression of a single idea is a *word* (पद) the aggregation of two or more *words* without a subject or predicate is a *phrase* (पदसमुच्चय); and the collection of word

containing a finite and complete idea is a *sentence* (वाक्य) ; as,

रामः सुवर्णं नीतिः (words); रामविवासनं, अग्नितप्तं सुवर्णं, जनहितावहा नीतिः (phrases) ; and रामविवासनं कैकेय्या अभिमतं, अग्नितप्तं सुवर्णं विलिनाति, जनहितावहा नीतिः राजा अनुरुद्धयते (sentences).

N. B.—A sentence, whether indicative, imperative, optative, or interrogative in *form*, is the same in *essence*.

§ 348. Every sentence consists of two parts : the *Subject* and the *Predicate*. That about which something is said or asserted is the *Subject*, and that which is said about the subject is the *Predicate* ; as, सविता उदेति 'the sun rises.' Here सविता is the *Subject* and उदेति the *Predicate*.

§ 349. Sentences are of three kinds : *Simple*, *Complex*, and *Compound*.

A *simple* sentence contains one subject and one finite verb or whatever serves as a predicate (see further on) ; as, अहं पापकास्ती महाभागमद्राक्षं (K. 166) ; धिक् तां (Bh.II. 2).

A *complex* sentence is one which, while containing but one principal subject and one principal predicate, has two or more finite verbs ; as, यां चित्यामि सततं मयि सा विरक्ता (Bh. II. 2) ; यदि गर्जति वारिधरो (स) गर्जतु (M. 5).

A *compound* sentence is one which contains two or more principal sentences ; as, दुदोह गां स यज्ञाय शस्याय भवता दिवं (दुदोह च) (R. I. 26).

THE SIMPLE SENTENCE

§ 350. The simple sentence contains one subject and one finite verb.

This is the most elementary form of a simple sentence : the enlarged and complicated forms may be considered as growing out of this by means of the processes afterwards given.

§ 351. The primary elements of the simple sentence, Subject and Predicate, may be enlarged by one or more secondary elements or *adjuncts* attached to them, which, in their turn, may undergo further expansions.

Subject

§ 352. The *subject* may be a noun, simple or compound, or a pronoun;

‘आत्मा’ तपस्यायभिजितः (K. 173); ‘शुकनासः’ सविस्तरमुबाच (K. 102); ‘भरतशबूद्धी’ द्वंद्वं बभूवतुः (R. X. 81); ‘त्रैलोक्यं’ अपि पीडितः; ‘पटुत्वं’ कथायोगेन बुद्ध्यते (H. I); ‘मरणं’ प्रकृतिः शरीरणां (R. VIII. 87); ‘सोऽप्याचचक्षे (Dk. II. 8).

Obs. (a) As the inflexion of the verb itself shows the number and person of the subject, it is very frequently not expressed at all; as, (भवान्) अपनयतु नः कुतूहलं (K. 18); कथं चन्दभाग्यः करोमि (अहं) (U. 3.); (त्वं) बूहि रामचरितं (U. 2).

(i) An adjective is often used without the noun qualified by it; as, ‘विद्वान्’ सर्वत्र पूज्यते; ‘द्वावपि’ आगमिनी (M. 3).

(c) The numeral substantives often stand as the subject of a sentence; शरदां ‘अयुतं’ ययो (R. X. 1); ‘शतं’ अनूच्यमायुष्कामस्य.

§ 353. The simple subject may be enlarged by the various means of qualifying the noun or pronoun:—

(1) By an adjective—pronominal or participial, qualitative or quantitative;

‘स’ राजा किमारंभः संप्रति (U. 2); का ‘इयमन्या’ बिभीषिका (U. 4); ‘व्रजंश्च’ (स) नमर्थयामास (K. 133); एवं ‘अभिधीयमानः’ स प्रत्यवादीत् (K. 147); पदपंकितदृश्यते ‘अभिनवा’ (S. 3); ‘चतुर्दश’ सहस्राणि रक्षसां भीमकर्मणः हतानि (U. 2).

(2) By a noun or pronoun in the genitive case;

‘रामस्य’ करुणो रसः (U. 3); अपि कुशली ‘ते’ गुरुः (R. V. 4); अन्यविषया न तु दृष्टिः ‘अस्याः’ (S'. 3).

(3) By a noun in apposition;

तस्मिन् ‘भोजवंशभूषणं’ ‘संभावयिता बुधान्’ पुष्यवर्मा नामासीत् (Dk. II. 8).

Obs. Participial adjectives, if derived from transitive verbs, may govern an object;

‘आसेदिवान्’ रत्नवत् ‘आसनं’ स गृहेनोपमेयकान्तिरासीत् (R. VI. 4); ‘अनुमास्यन् मुनितनयां’ (अहं) विनयेन वारितप्रसरः (S'. 1); ‘रसिकमनांसि समुल्लासयन्’ वस्तसमयः समाजगाम (Dk. I. 5).

N. B.—Indeclinable past participles in Sanskrit are of the nature of *adverbs* showing *time*, and will be considered in treating of the *extension* of the predicate.

§ 354. The most general and frequent means of enlargement in Sanskrit is the use of *compounds*. They are the very essence of Sanskrit, and it will be difficult to find a passage where no compound is used. No limits have been set by grammarians to the length of these compounds, and to what extremity (absurd in some cases) this latitude is carried by writers, will be seen from the works of Dandin, Subandhu, Bana, and even Bhavabhūti (see Lavangikā's speeches in Māl. Act III. and the well-known Dandaka metre in Act V). Compounds of moderate length add beauty to a sentence, and play a very important part in the economy of words.

§ 355. The compounds most frequently used in the enlargement of the noun or pronoun are the Tatpurusha (Inflectional and Appositional) and Bahuvrīhi.

(1) Instead of the simple adjective may be used the Inflectional Tatpurusha, Karmadhāraya, Upapada Tatpurusha and Bahuvrīhi;

क्षपिता ‘तद्विटपाश्रिता’ लता (R. VIII. 47); ‘अबलाविप्रयुक्तः’ कनकवलयरंशरिक्तप्रकोष्ठः’ स कामी (Me. 2); ‘उटजद्वारविरुद्धं’

नीवारबलि (S'. 4); 'तांबूलकरंकवाहिनी' तरलिका (K. 148); 'गृहीतप्रतिमुक्तस्य' तस्य (R. IV. 43); कुल्यांभोभिः 'पवनचपलैः' (S'. 1).

The Genitive Tatpurusha is mostly used for the possessive case;

कौत्सः प्रपेदे 'वरतंतुशिष्यः' (R. V. 1); नष्टाशंका 'हरिणशिशावः' चरन्ति (S'. 1).

§ 356. The subject may be further enlarged by a repetition or combination of two or more of the above modes, and the adjuncts themselves, if they be nouns or pronouns, may be enlarged by other adjuncts :—

एकदा तत्रस्थ एव मृगयानिर्गतो विचरन् (adj.) काननं किनरमिथुनपद्माक्षीत् (K. 119); तत्तनयश्च (Gen. Tat.) हारीतनामा (adj.) तापसकुमारकः (noun in apposition) सनत्कुमारः इव सर्वंविद्यावदातचेताः (adj. Bahu. comp.) सिस्नासुः (adj.) उपागमत् (K. 37); ताभिरस्ताभिः प्रत्यक्षाभिः (adj. to तनुभिः) तनुभिः प्रपञ्चः (adj. of Subj.) ईशो वः अवतु (S'. 1); मदम्बा पूर्णभद्रबोधितार्थः (adj.) तादृशेषि व्यसने (adv. to the next) नातिविह्वला (adj.) कुलपरिजनानुयाता (adj.) मत्पितुरुत्तमांगं उत्संगेन धारयन्ती (part. adj. with obj. and adv.) राजे समादिदेश (Dk. II. 4); so 'तस्य' 'त्रयः' 'पुत्राः' 'परमदुर्मेधसो' 'वसुशक्तिरुप्रशक्तिरनेकशक्तिइचेतिनामानो' बभूवः (P. I.); दुःखेन तप्यन्ते 'त्रयो' 'नः' पितरः 'अपरे' (U. 5).

Obs. This idea of enlarging the noun has been carried to excess by writers like Bāna, Dandin, and Subandhu in their descriptions of persons, places, towns, rivers &c. Enlargement should be carried on so long as the sense does not become complicated or unintelligible. When there is danger of the sense being complicated, the sentence should be split up into two or more sentences.

Object or Completion of Predicate

§ 357. If the predicate be a transitive verb, or a verb of motion, or any verb becoming transitive by the force of prepositions, it is *completed by means of an object*. The

object may be a noun, or a pronoun, or whatever else may serve the purpose of a noun;

'जाबालि' अपश्यं (K. 42); आखंडलः 'काममिदं' बभाषे (Ku. III. 11); याति 'अस्तशिखरं' पतिरोषधीनां (S'. 4); विचार 'दावं' (R. II. 8); पत्तिः 'पदाति' अभ्यपतत् (R. VII. 87)

§ 358. The object, being of the same nature as the subject, may be enlarged in the same way (see §§ 853-6):—
त्रियंबकं 'संयमिनं' ददर्श (Ku. III. 44); 'विलपतं' कपिजलमश्रीषं (K. 165); तं 'तस्थिवांसे' 'नगरोपकठे' (adv. to adj.) प्रत्युज्ज-
गाम कथकैशिकेद्वः (R. V. 61); प्रकृतिवकः स 'कस्य' अनुनयं
प्रतिगृहणाति (S'. 4); 'इदं' 'अव्याजमनोहरं' वपुः 'तपःक्षमं' साध-
यितुं य इच्छति (S'. 1); मेघं 'आदिलष्टसानुं' 'वप्रकीडापरिणतगज-
प्रेक्षणीयं' ददर्श (Me. 2); अवनिपतिस्तु 'प्रतीहार्या निदिश्यमाना' ता
'प्रावृष्मिव घनकेशजालं' 'अलकोद्भासिनीं' 'अचिरोपरूढयौवनां'
'अतिशयरूपाङ्कति' अनिमेषलोचनो ददर्श (K. 11).

§ 359. Verbs of 'making,' 'naming,' 'calling,' 'thinking,' 'considering,' 'appointing' &c., govern a *factitive* object, besides the principal one; as,

तमात्मजन्मानं 'अजं' चकार (R. V. 36); अज्ञामपि 'वरप्रदानं'
मन्यन्ते, दर्शनप्रदानमपि 'अनुग्रहं' गणयन्ति (K. 108); प्रत्याख्यानमपि
'ईर्म' संभावयति. आक्रोशमपि 'परिहासं' आकलयति, दोषसंकीर्तनमपि
'स्मरणोपायं' अवगच्छति, अवज्ञानमपि 'अनियंत्रणं प्रणयं' उत्प्रेक्षते
(K. 235).

§ 360. In the case of verbs governing two objects, such as, दुह्, याच्, शास् and नी &c., there is a *principal* and a *secondary* object, or a *direct* and an *indirect* object. See § 40.

§ 361. Sometimes verbs, transitive in *sense*, govern, by virtue of special rules, a noun or a pronoun in the dative, ablative, genitive, or locative case. Such cases may be regarded as *completions* of the predicate, for without them the sense is not complete; स्पृहयामि दुलंलिताय 'अस्मै' (S'. 7); कुप्यन्ति हितवादिने (K. 108); असूयन्ति 'महयं' प्रकृतयः (V. 4); 'पापात्' जुगुप्तते (Mbh.); स्मरसि वा 'तस्य प्रदेशस्य
' (U. 6); स स्तिहयति 'आवयोः' (U. 6).

§ 362. Verbs of 'giving,' 'telling,' 'promising,' 'sending' govern the dative of the person to whom something is given, told &c.; this dative may be regarded as an *indirect object*;

'विप्राय' गां प्रतिशृणोति, भोजेन दूतो 'रथवे' विसृष्टः (R. V. 30); 'तस्मै' प्रस्तुतमाचक्षते (R. V. 19).

Obs. From another point of view, they may be regarded as *extensions* of the Predicate, answering to the question 'to whom,' 'whither.'

The Predicate

§ 363 The Predicate may be a single, finite verb; as, 'आज्ञापयतु' भवान् (S'. 4); त्वया सह गौतमी 'यास्थाति' (*ibid.*).

§ 364. The Predicate may also be a substantive or adjective, with the verb अस् 'to be' expressed or understood;

अविवेकः परमापदां 'पदं' (Ki. II. 30); त्वं 'असि' महसां 'भाजन (Mal. 1); वत्से किमव 'कातरा' 'असि' (S'. 4) 'गृहीतः' संदेशः (*ibid.*); 'बवहितोस्मि' (S'. 7); तेन हि श्रेयासि 'अनतिकमणीयानि' (S'. 7); 'द्वौषिताः स्य' 'परिभूताः स्य रामहतकेन (U. 1); व्यावर्तिततुरगश्च पुनः 'चितितवान्' (K. 121).

(a) The root अस् is, by pre-eminence, the verb of incomplete predication, and hence it requires a noun or adjective after it to complete its sense, as in the above instances. But when it denotes '*existence*,' it may stand by itself; as,

हिमालयो नाम नगाधिराजः अस्ति (Ku. I. 1)

So also भू when it implies mere 'existence' and not 'becoming'; 'बभूव' योगी किल कातंवीर्यः (R. VI. 38).

(b) Sometimes the predicate (अस्, विद्, वृत्) is not expressed at all; मातले कृतमस्मिन्नदेशे मारीचाश्रमः (S'. 7), i.e., अस्ति, विद्यते &c.

§ 365. There are other verbs of incomplete predication such as, भू, वृत् 'to become,' जन् 'to become,' or 'grow,'

भा, दृश्, or लक्ष *pass.* 'to appear,' 'to seem' &c., which require a noun or adjective to make a complete predicate;

तेपि 'यथोक्ता:' 'संवृत्ता:' (P. 1); तव प्रजासु विडीजा: 'प्राज्यवष्टिर्भवतु' (S'. 7) (become the pourer of copious showers); ईदृशानां विपाकोऽपि 'परमाद्भुतो जायते' (U. 3); स्वात्यां सागरणुक्तिसंपुटगतं (पयः) 'सन्मीकितक जायते' (Bh. II. 67) (*becomes or grows a good pearl*); अयं पांड्यः 'अद्विराजः' इवाभाति (R. VI. 60); 'मदनकिलष्टा' इयमालक्ष्यते (S'. 3) (*appears or seems afflicted by love.*)

(a) The same is the case in the passive construction of verbs like मन् 'to consider,' 'deem,' 'think', कृ 'to change into,' &c.

नलिनी 'पूर्वनिर्दर्शनं मता' (R. VIII. 45); व्याघ्रः 'कुक्कुटः कृतः' (H. 4); so स 'सेनापतिनियुक्तः.'

Hence the predicate, if a noun or adjective, agrees in case with the subject, or is in the nominative case.

§ 366. Sometimes, as in English, a sentence is expressed in a contracted form, by the use of particles or interjections, when the Subject and Predicate, or both, are not expressed, but have to be evolved out of the particles; as,

'धिक्' तां च तं च = 'सा' च 'स' च 'निदी' स्तः; शिवाय 'नमः' = शिवः प्रणाम्यते; 'अलं' प्रयत्नेन = प्रयत्नेन न 'किमपि' साध्यं &c.

§ 367. An indeclinable not unfrequently serves the purpose of the predicate; as,

विषवृक्षोऽपि छेत्तुं 'असांप्रतम्' (Ku. II. 55) = न युज्यते; पवनः आलिंगितुं 'शक्यं' (S'. 3) = शक्यते; 'कष्टं' खलु अनपत्यता (S'. 6); मनसिजरुजं सा वा दिव्या भ्रम 'अलं' अपोहितुं (V. 3).

Extension of the Predicate

§ 368. The Predicate is enlarged—is more accurately defined or determined—by an adverb or whatever has the force of, or is equivalent to an adverb. Such are adverbs

of time, place, manner &c., particles and interjections, the several case inflectional forms (except those of the nominative, accusative, genetive and vocative); and combinations of prepositions or adverbs with nouns : यथा सार्थं, रामाद्विना, वृक्षाणामधः, राज्ञः समक्षं &c.

§ 369. The enlargements or extensions of the Predicate may be classified under four heads :—

- (1) Those relating to time.
- (2) Those relating to place.
- (3) Those relating to manner.
- (4) Those relating to cause and effect.

Adjuncts of Time

§ 370. Adverbial adjuncts of *Time* are used to show one of the following conditions :—

- (1) *Point or period of time*, answering to the question when ? ;

द्वयं गतं 'संप्रति' शोचनीयतां (Ku. V. 71); 'ततः' प्रविशति कंचुकी (S'. 5); यास्यति 'अद्य' शकुंतला (S'. 4); आषाढस्य 'प्रथमदिवसे' भेदं ददर्श (Me. 2); 'अनुदिवस' परिहीयसे अंगैः (S'. 3); गिरिशमुपच्चार 'प्रत्यहं' सा सुकेशी (Ku. I. 60); अस्मात्परं' को नः कुले निवपनानि नियच्छति (S'. 6).

Obs. (a) Locative absolute constructions generally signify *time*, and may be regarded as adverbs of *time* under this head ;

'अन्तहिते शशिनि' सैव कुमुद्वती मे दृष्टि न नन्दयति (S'. 4);

i.e., 'the moon having disappeared or when the moon is hid &c.';

'गते च केयूरके' चन्द्रापीडमुवाच (K. 181).

(b) Similarly indeclinable past participles in त्वा (changed to य or त्य) are adverbial adjuncts showing *point or period of time*. If derived from transitive verbs they may govern an object ;

प्रतिनिवृत्य तं प्रदेशं व्यलोकयम् (K. 125) : महाइवेता 'तच्छत्वा' सुचिरं 'विचार्यं' केषु ग्रं प्राहिषोत् (K. 181) ; अचिरात् पावनं तनक प्रसूय मम विरहजां शुचं न गणिष्यसि (S'. 4, 18).

(2) *Duration of time or space answering to the question 'How long' :*—

'इयंति दिवसानि' प्रजागरकृशो लक्ष्यते (S'. 3) ; दत्तदृष्टिः 'सुचिरं' व्यचरम् (K. 152) ; 'कोशं' कुटिला नदी (S. K.) ; 'स्तन्यत्याग यावत्' अवेक्षस्व (U. 7).

(3) *Repetition of time, answering to the question, 'How often' :*—

'वारंवारं' तिरयति दृशोरुद्गमं बाप्पुरः (Mal. 1) ; अह्नो 'हि: भुक्ते (S. K.) ; ताम्यन्मूर्तिः श्रयति 'बहुशः' चन्द्रपादान् (Mal. 8).

Adjuncts of Place

§ 371. Adverbial adjuncts of *place* specify three relations :—

(1) *Rest in a place, answering to the question 'Where' :*

अस्ति 'अवंतीषु' उज्जयिनी नाम नगरी (K. 48) ; 'कर्स्मिहिच-दधिष्ठाने' कौलिकरथकारो प्रतिवसतः स्म (P. I. 5) ; एष कण्वस्य महेषः 'उपमालिनीतीरं' आश्रमो दृश्यते (S'. 1) ; अस्ति 'उत्तरस्त्री दिशि' नगाधिराजः (Ku. I. 1) ; निर्मलनखलम्नमूर्तिः 'पादयोः' पताति (K. 193).

(2) *Motion to a place, answering to the question 'Whither' :*

सा तरलिका 'क्व' गता (K. 176) ; 'नीचैः' गच्छति 'उपरि' च दशा (Me. 112) ; 'गृहाभिमुखं' प्रतस्थे (H. 4) ; मदोदत्ताः 'प्रत्य-निलं' विचेहः (Ku. III. 31).

(3) *Motion from a place, answering to the question, 'Whence' ; 'from what' (the general sense of the ablative)* यदि मे 'दर्शनपथात् नाप्याति (K. 132) ; 'वनस्पतिभ्यः' कुसुमान्या-हरत (S'. 4) ; 'कुरुः' इदं सौधमागतं (Dk. II. 5)

Obs. The general senses of the ablative, except *cause* or *motive*, are expressed by this relation ;

‘तीक्ष्णात्’ उद्दिजते (Mu. 3); ‘दिवाकरात्’ अन्वकारं रक्षति Ku. I. 12).

Adjuncts of Manner

§ 372. Adjuncts of *mode* or *manner* specify the following relations:—

(1) *Manner* or *mode* of an action (how);

चन्द्रापीडः ‘सविनयं’ अवादीत् (K. 134); माधवः ‘सलज्जं’ अधो-मुखस्थितिष्ठति (Mal. 1); को वा दुर्जनवाग्मूराद्यु पतितः ‘क्षमेण’ यातः पुमान् (P. I. 2); तदिदं ‘कणशो’ विकीर्यते (Ku. IV. 27); ‘त्वरितं’ अपसप्तां तरुगहनेन (U. 4); अथवा ‘कवं’ भवान् मन्यते (M. 1) ‘अथलेनैव’ उपहासास्पदतामीष्वरो नयति जनं (K. 151); ‘अकृत्या-यद्यकं’ (S'. 1).

(2) *Degree*;

तमवेश्य सा ‘भूर्ण’ हरोद (Ku. IV. 26); स राज्यं गुह्या दर्त्तं प्रतिपद्य ‘अधिकं’ वभी (R. IV. 1); ‘यावच्छक्यं’ सुहृदसबो रक्षणीयाः (K. 151).

Obs. The ablative of comparison may be brought under this head;

‘मोहात्’ प्रबोधः कष्टतरोऽभूत् (R. XIV. 56); यृहं ‘कान्तारात्’ अतिरिच्यते (P. IV. 1).

(3) *Instrument of an action*;

संचर्जयामि ‘गदया’ न सुयोधनोरु (Ve. 1); क्षवित् ‘पथा’ संचरते सुराणां (R. XIII. 19); विसृजति ‘हिमगर्भमयूसैः’ अग्निमिदुः (S'. 3).

Obs. The instrumental denoting the ‘agent’ of an action may be considered under this head for all practical purposes;

जनपदहितकर्ता त्यज्यते ‘पायिवेन’ (P. I. 2); ‘त्वया’ ‘चन्द्रमसा’ च अतिसञ्चीयते कामिजनसार्थः (S'. 3); इदं ‘अशरणैः’ अशाप्तैः लृघते (U. 3).

Or, it may be put under the subject, being regarded as the agent of the action.

(4) *Attendant circumstances*;

'त्वया सह' निवस्यामि (U. 2); रत्नं समागच्छतु 'कांचनेन' (R. VI. 79); 'जटाभिः' तापसः (भवति or ज्ञायते); 'महत्या सेनया निर्जग्नाम; स्मरः क्षणमप्युत्सहते न 'मा विना' (Ku. IV. 36).

Adjuncts of Cause and Effect

§ 373. Adverbial adjuncts of this sort specify these relations :—

(1) The *ground, reason, or motive* of an action (the senses conveyed by the instrumental and ablative);

'दीर्घत्र्यात्' नपतिविनश्यति (Bh. II. 42); 'भर्तृंगतचितया' आत्मानमपि नैषा विभावयति (S'. 4); 'आवेगस्वलितया गत्या' प्रभ्रष्ट मै पुष्पभाजनं (*ibid.*); कापुषषः 'स्वल्पकेनापि' तुष्यति (P. I. 1); लज्जेहं 'अनन प्रागलभ्येन' (K. 187); 'त्वया' जगन्ति पुण्यानि (U. 1); ताथवन्तः 'त्वया' लोकाः (*ibid.*).

(2) The final *cause or purpose* of an action, as indicated by the dative case and the infinitive mood;

'समिदाहरणाय' प्रस्थिता वयं (S'. 1); श्रयति बहुशो 'मूल्यवे चन्द्रपादान्' (Mal. 3); प्रवर्ततां 'प्रकृतिहिताय' पाठिकः (S'. 7); 'अमीषां प्राणानां कृते' किं नास्माभिर्व्यवसितं (Bh. III. 36); तदगच्छ 'सिद्धये' (Ku. III. 18); 'लोकान्दाधुं' तत्पोङ्लं (Ku. II. 56); यावद्यते 'साधयितुं तवार्थं' (R. V. 25.); 'छेतुं वज्रमणीन्' शिरीष-कुम्भप्राप्तेन संनहथते (Bh. II. 6).

(3) *Condition, Concession;*

'तथापि' घटिष्ये (M. 1); नन्दा हताः 'पश्यतो राक्षसस्य' (Mu. 3).

§ 374. The particles considered in Lessons 21–28 are some of them, of a purely enclitic or exclamatory character such as, एव, खलु, किल, हन्त, अहो, वत, नूनं, नाम. They may be either left out in analysis, or may be considered as adjuncts of *manner*.

§ 375. The predicate may be further enlarged by a combination of two or more of the four circumstances above mentioned; and these adjuncts may be enlarged by other adjuncts in any of the ways specified in §§ 353–6.

‘दिष्टचा’ ‘धर्मपत्नीसमागमेन’ ‘पुत्रमुखदशंनेन’ चायुधान्वर्धते (S. 7); अयं च ‘मन्दाकिनीचित्रकुवनविहारे’ ‘सीतादेवीमुद्दिश्य’ रघुपते: इलोकः (U. 6.); ‘नियतं’ ‘स्वयमेव’ इयं ‘अतिविनीततया’ ‘कतिपयैरेव दिवसैः’ कुमारमाराधयिष्यति (K. 101); ‘प्रत्यषे’ ‘उत्थाय’ ‘तेनैव क्रमेण’ ‘अनवरतप्रयाणकं’ प्रतिप्रयाणकं उपचीयमानेन सेनासमुदायेन जर्जरथन्वसुन्धरां प्रातिष्ठत । (K. 118); ‘अथ’ राजवाहनः ‘पुष्णोदभवे’ सह’ ‘स्वमन्दिरमुपेत्य’ ‘सादरं’ ‘बालचन्द्रिकामुखेन’ ‘निजवल्लभायैन ‘संगमोपाधं वेदयित्वा’ कौतुकाकृष्टहृदयः अतिष्ठत् (Dk. I. 5).

Analysis of Simple Sentences

§ 376. In analysing simple sentences the manner of proceeding is as follows:—

1. First set down the *subject* of the sentence.
2. Then set down the *enlargements* or *attributive adjuncts* of the *subject*.
3. Give the *Predicate*.
4. State the *object*, if the *Predicate* be a transitive verb.
5. State the *enlargements of the object*.
6. Lastly, state the *adverbial adjuncts* of the *Predicate*.

Examples

- (1) विवंभरात्मजा देवी राजा त्यक्ता महावने ।
प्राप्तप्रसवमात्मानं गंगादेव्यां विमुचति ॥ (U. 7)
- (2) एवं क्रमेण समारूढ्योवनारम्भं परिसमाप्तसकलकलाविज्ञानमवगम्या-
नुमोदितमाचार्येश्चंद्रापीडमानेतुं राजा बलाधिकृतं बलाहकनामानं बहुतुरग-
बलपदातिपरिवृतं प्राहिणोत् । (K. 77)
- (3) पौरस्थानेवमाक्रमंसांस्ताऽज्जनपदाऽज्जयी ।
प्राप्त तालीवनश्याममनुपकंठं महोदधेः ॥ (R. IV. 34)
- (4) पुराणस्य कवेस्तस्य चतुर्मुखसमीरिता ।
प्रवृत्तिरातीच्छवदानां चरितार्थां चतुष्ययो । (Ku. II. 17)

Form of Analysis

Subject	Enlargements of Subject	Predicate	Object	Enlargements of Object	Adverbial adjuncts of Predicate
I. देवी	विश्वं यरात् मजा (noun in app.), राजा महावने त्यक्ता (adj.)	विमुचति	आत्मानं	प्राप्तप्रसवं	गंगादेव्या (place).
II. राजा		प्राहिणोत्	बलाविहृतं	बहुतुरगवलपदातिप-रिवृतं (adj.), बलाहकनामानं	एवं क्रमेण परिसमा..विजा-मिवगम्य (time), आ-वायरनुभोदितं चन्द्रापी-डमानेतुं (purpose).
III. जयो	तांस्तान् पौरस्त्यान् जनपदानेवमाकामन् part. with object	प्राप	उपकण्ठं	तालीवनश्यामं (adj. comp.), महोदधे: gen. of relation	
IV. प्रवृत्तिः	शब्दानां, चतुष्ट्यी, तस्य पुराणस्य कवेशचतुर्मुख-समीरिता (a)	चरितार्थी आसीत्			
V. चन्द्र-पालितः		आत्मसात् अकरोत्	विहारमदं		एवं अन्येत्य (time) विविधाभिः कीडाभिः (means)
VI. क्षितीश्वरः कौशिकेन (agent)	स (pron. adj.)	याचितः	राम (Secondary obj.)	काकपक्षधरं	एत्य (time), किल (manner), अध्वरवि-धातशान्तये (purpose)
VII. कृत्यपति	सामजः	यित्वा = नित्वा:			

- (5) एवंगते भविष्यि राजनि च भास्मदृते चन्द्रपात्तिसोऽभ्येत्य विविधाभिः
कीडाभिविहारभद्रमात्मसादकरोत् । (Dk. II. 8)
- (6) कौशिकेन स किल शितीश्वरो
रामभव्यरविधात्वांतये ।
काकपक्षवरमेत्य याचितः (R. XI. 1)
- (7) धिक् मानुजं कुरुपतिः । (Ve. 3)

THE COMPLEX SENTENCE

§ 377. A complex sentence, while consisting of one principal subject and predicate, contains two or more finite verbs.

'यस्यार्थः' तस्य मित्राणि (H. 1); 'इतश्चेतस्च निगंतो युवराजः
इति' आकर्ष्य आचकंपे मेदिनी (K. 113).

The part containing the principal subject and predicate is called the *principal clause*, and the other part the *subordinate clause*.

§ 378. Subordinate clauses are of three kinds:—the *noun clause*, the *adjective clause*, and the *adverbial clause*.

Strictly speaking, a complex sentence is only a simple sentence in an enlarged form; the noun clause being representative of the *noun*, the adjective clause of the *adjective*, and the adverbial clause of the *adverb* or extension of the predicate.

The Noun Clause

§ 379. The noun clause occupies the place of the noun; that is, it may be the (1) *subject* or (2) *object* of the principal predicate; (3) it may be in apposition to some noun in the principal clause; or (4) it may be the object of some verbal form in the principal clause:—

(1) 'अयं पुनरविरुद्धः प्रकार इति' वृद्धेभ्यः शूष्यते (U. 4)
(Subject of शूष्यते); 'स स पापादृते तासां दुष्यतः' इति शूष्यतां
(S'. 6), (subject of शूष्यतां).

(2) प्रकाशं निर्गतस्तावदबलोकयामि 'कियदवशिष्टं रजन्नाः इति (S. 4) (object of अबलोकयामि).

(3) 'अप्रतिष्ठेऽरघुजगेष्ठे का प्रतिष्ठा कुलस्य नः'। इति दुःखेन तप्यन्ते जयो नः पितरोपरे॥ (U. 5) (in apposition to दुःखेन); तस्य कदाचित् चिन्ता समृत्पन्ना 'यदर्थोत्पत्युपायाश्चितनीयाः' (P. I. 1) (in apposition to चिन्ता).

(4) 'तथापि सुहृदा सुहृदसन्मार्गप्रवृत्तो यावच्छक्तितो निवारणीय इति' मनसा अवधार्य अद्ववम् (K. 155) (object of अवधार्य).

§ 380. Noun clauses are principally denoted by इति or introduced by यथा, यद्, with or without इति at the end.

अकथितोपि ज्ञायत् एव 'यथायं तपोवनस्याभोग' इति (S. 1); सत्योयं जनप्रवादो यत्संपत्यपदमनुवृत्तातीति (K. 73) अविज्ञातमदनवृत्ताता 'कव गच्छामि इति' नाज्ञासिष्ठं (K. 147).

Obs. Sometimes इति is not used;

कथय 'सत्संगतिः पुंसां कि न करोति' (Bh. II. 28).

एतत्कल्याणाभिनिवेशिनः श्रुतिविषयमापतितमेव 'यथा विदुधसद्व्यप्तसरसो काम कन्यकाः सन्ति' (K. 136).

The Adjective Clause

§ 381. An adjective clause is used to qualify a noun or pronoun, and is of the nature of an adjective. It is introduced by some forms of the relative pronoun यद् (यावत्, यादृश &c.)

An adjective clause may be used :—

(1) *With the subject*; 'यदालोके सूक्ष्मं' वजति सहसा तद्विपुलतां (S. 1); तत्स्य किमपि द्रव्यं 'यो हि यस्य प्रियो जनः' (U. 2), 'अहेतुः पक्षपातो यः' तस्य नास्ति प्रतिक्रिया (U. 5) (qualifying तस्य the adjunct of the subject).

(2) *With the object*; 'यस्यागमः केवलजीविकार्यं' तं ज्ञानपण्ड बणिं वदन्ति (M. 1); स तावदभिषेकान्ते स्नातकेभ्यो ददी वसु । यावर्तीवां समाप्तेरन् यज्ञाः पर्याप्तदक्षिणाः॥ (R. XVII. 17).

(3) *With adjuncts of the predicate*; युग्मान्तकालप्रतिसंहृतात्मनो जगन्ति यस्यां सविकाशमासत् । तनौ ममुस्तत्र न कैटभद्रिष्टपोधनाभ्यागम-

संभवा सुदः॥ (S.i. I. 23) (qualifying तनौ the adjunct of प्रमुः).

Obs. Mark the position of the adjective clause. It either stands *before* or *after* the principal clause, and not where 'who,' 'which,' 'where' &c. stand in English.

§ 382. Adjective clauses are often expressed by compounds of the character of the *adjective*, i.e., inflectional and appositional Tatpurusha and Bahuvrihi; and also by participles (past, potential passive, and perfect);

तत्त्वदिनीं सुवृत्तां नामैतस्मात् द्वीपादागतो रत्नोद्भवो नाम रमणीयगुणालयो
भान्तभूवलयो व्यवहारी उपर्येमे (Dk. I. 1), where आगतः and
भान्तभूवलयः represent the adjective clauses (यो द्वीपादागच्छत्
and यो भूवलयं बभ्राम).

The Adverbial Clause

§ 383. An adverbial clause is the equivalent of an adverb, and modifies the verb. It occupies the place, and follows the construction, of an adverb, and like it, specifies the conditions of time, place, manner, and cause and effect.

§ 384. Adverbial clauses of *time* specify an event which takes place after, or at the same time with, that which is expressed in the principal clause.

सत्वरं निवेदय 'यावद् दंष्ट्रात्तर्गतो न भवेति' (P. I. 8); अवैव
तावद्वयं स्थापय 'यावदवतरामि' (S'. I); 'यदा हरः पार्वतीं परिणेष्यति'
तदा स्मरं स्वेन वपुषा नियोजयिष्यति (Ku. IV. 42); 'यावदसौ
पान्थः सरसि स्नातुं प्रविशति' तावन्धापंके निमग्नः (H. 1).

Obs. Adverbial clauses of time are often contracted by changing the particle and verb into a participle, or by using the locative absolute construction.

§ 385. Adverbial clauses denoting *place* show only one relation, i.e., *rest in or motion to a place*.

'यत्र यत्र धूमः' तत्र तत्र वह्निः

§ 386. Adverbial clauses relating to *manner* are used to denote :—

(1) *Likeness or analogy*, as expressed by इव, यथा (correl. तथा, तद्वत्); as, पुत्रं लभस्वात्मगुणानुरूपं ‘भवन्तमीडधं भवतः पिता इव’ (अलभत) (R. V. 34); आसीदियं दशरथस्य गृहे ‘यथा श्रीः’ (अस्ति) (U. 4); ‘यथा काळं च काळं च समेवातां महोदधी । पमेष्य च व्यपेयातां’ तद्वद् भूतसमागमः (H. 4).

Obs. The clauses introduced by यथा or इव are often contracted.

(2) *Degree or relation* (equality, intensity &c.);
‘वितरति गृहः प्राज्ञे विद्यां यथैव’ तथा जडे (वितरति) (U. 2);
‘यथा यथा अम्बुधाराभिराहन्यते’ तथा तथा स्फुरति मदनपावकः (K. 252).

§ 387. Adverbial clauses of *manner* are often expressed by adjectival or Bahuvrīhi compounds used adverbially; as,
राजा ‘सविलक्षस्मितं’ आह = ‘यथा विलक्षस्मितं स्यात्’ तथा आह;
‘उद्द्योतितांबरदिग्न्तरं अशुजालः’ शक्तिः पपात हृदि तस्य महासुरस्य (Ku. XVII. 51)

§ 388. Adverbial clauses relating to *cause* and *effect* are used to denote the following relations :—

(1) *Ground or reason* (because, since, as);
‘वस्ते कठोरगर्भेति’ नानीतापि (U. 1); यमापि तर्हि धर्मतस्तथैव
‘यतः प्रियवयस्य इत्यात्य’ (U. 5); इत्यादि नन्विह निरथकमेव
‘धस्मात्कामो जंभितगुणः’ (Mal. 1); कमपरमवशं न विप्रकुर्यात्
‘विभ्रमपि तं यदमौ स्पृशन्ति भावाः’ (Ku. VI. 95); कञ्चिद्ग्रन्थः
स्मरासि रसिके ‘त्वं हि तस्य प्रियेति’ (Me. 88).

(2) *Condition or supposition*;
‘कृयतां ‘यदि कुतूहलं’ (K. 49); ‘अथ तु वेत्सि गुचि ब्रतमात्मनः’
‘पतिकुले तव दास्यमपि क्षमम्’ (S'. 5); ‘जात्या चैवध्योहं’ एषा सा
जाति: परित्यक्ता (Ve. 8).

(3) *Concession*;
‘काममनन्तरपमस्या वपुषो वल्कलं’ न पुनरलंकारश्चियं न पुष्यति
(S'. 1); ‘नैत्रे पुनर्यद्यपि रक्तनीले’ तथापि सौभाग्यगणः स एव (U. 6)

(4) Purpose;

दोषं तु मे कवित् कथय 'येन स प्रातेविधीयेत्' (U. 1); 'तदागच्छ यथा दर्शयामि' (P. I. 8); भो धीरं गच्छ 'मा खलु (lest) तप्रभवती धारिणी विसंवदिष्यति' (M. 1); 'अस्य शरीरस्य मा विनाशो मूदिति' चयेदमूत्क्षिप्य समानीतं (K. 320).

(5) Consequence, result;

कुमार तथा प्रयतेथाः 'यथा नोपहस्यसे जनैः' (K. 110); स अत्विजस्त्वानच्च 'यथा साधारणीभूतं नामास्य धनदस्य च' (R. XVII. 80); सा वेणुलतामादाय सभाकुट्टिमभाजघानं 'येन सकलमेव तद्राजकं तदभिमुखमासीत्' (K. 10).

§ 389. A complex sentence may be enlarged by repeating the noun, adjective, or adverbial clauses, in which case the sentence will, strictly speaking, be *compound*, each member of which is *complex*;

'कथं स त्वया दृष्टः' 'कि किमभिहितासि तेन' 'कियंतं कालमवस्थि 'तासि तत्र' 'कियदन्तसरज्जस्मानसावागतः' इति पुनः पुनः पर्यपृच्छम् (K. 150); 'यस्य चेद्रियाणि संति' 'यः पश्यते वा' 'श्रुतमवधारयति वा' स खलूपदेशमहंति (K. 156).

§ 390. Again, two or more of the subordinate kinds of clauses may be used in the same complex sentence;

कोषं प्रभो संहर संहरेति (noun) यावदगिरः खे महतां चरंति। (adv.) तावत्स वह्निर्भवनेत्रजन्मा भ्रस्मावशेषं मदनं चकार ॥ (Ku. III. 72); राष्ट्रमुख्यमाहूयात्यातवान् । योसी अनंतसीरः प्रहारवर्मणः पक्ष इति (adv.) निनाशयिषितः (adj.) सोऽपि पितरि मे प्रकृतिस्थे किमिति नश्येतेति (noun) (Dk. II.)

Particles used to introduce Subordinate clauses :—

Noun clause { इति, यथा, यद् with or without इति.

Adjective clause { Forms of यद्.

<i>Adverbial clause</i>	<i>Time</i>	{ यदा, यावत्, यावत्र (followed } by तावत्), यदा यदा.
	<i>Place</i>	{ यत्र, यत्र यत्र.

Form of Analysis

Subject	Enlargements of Subject	Predicate	Object	Enlargements of Object	Adverbial adjuncts of Predicate
I स		अवदत्	सखे कपिंजल ...पृच्छसीति (a)		अथ (time), निःश्वस्य (time), लज्जाविशीर्यमाण- विरलाक्षरं (manner), कुच्छुण, शनैः शनैः (manner)
(a) (त्वं) सखे कपिंजल (to be taken with subject)	विदितवृत्तान्तोऽपि (adj.)	पृच्छसि	मां (indir.) कि (dir.)		
II एष	यः—प्रतिष्ठापितः (a)	अनुगृहीतः			नाम (manner)
(a) यः		प्रतिष्ठापितः			हस्तिस्कधे (place) शूलादवतार्य (time)
III (अहं)	सुहृत्स्नेह...शंकभावः (part. adj.) निपुणं इतस्ततो दत्तवृष्टिः (adj.)	व्यचरम्			तथा तथा (degree) यथा तथा अन्वेषमाणो नापश्यं तं (a) (degree) सुचिरं (time)
(a) (अहं)	अन्वेषमाणः (part. adj.)	अपश्य (न)	तं		यथा यथा (degree)

<i>Adverbial clause</i>	<i>Manner</i>	इव, यथा (followed by तथा or तदृत्) यथैव (तथैव), यथा यथा.
	<i>Cause & Effect.</i>	(1) इति यतः (fol. by ततः), यद्, यथा (fol. by तथा), हि; (2) यदि (fol. by तहि, तद्, तताः), चेद्, अथ. (3) यद्यपि, कामं (तु, पुनः). (4) येन, इति, यथा, या (with future or imperative). (5) यथा, येन.

Analysis of Complex Sentences

§ 391. Complex sentences are to be analysed in the first place as if each subordinate clause were a single word or phrase. When this is done, the subordinate clauses may be separately analysed, like simple sentences.

Examples

(1) अथ स निःश्वस्य लज्जाविशीर्यमागविरलाक्षणं सखे कर्पिजल-विदितवृत्तांतोपि किं मां पृच्छतीति हृच्छ्रेण शनैः शनैरववत् । (K. 155)

(2) एष नामानुगृहीतः यः शूलादवतार्थं हृस्तिस्कंधे प्रतिष्ठापितः ।
(S'. 6)

(3) अन्वेषमागद्य यथा यथा नापश्यं तं तथा तथा सुहृत्सनेहकातरेण अनसा तत्तदशोभनमाक्षंकमानो निषुणमितस्ततो दत्तदृष्टिः सुचिरं व्यचरम् ।
(K. 152)

THE COMPOUND SENTENCE

§ 392. A compound sentence contains two or more sentences, simple or complex, which are co-ordinate to each other.

The members may (1) be *simple* sentences, or (2) some may be *simple* and some *complex*, or (3) all may be *complex*;

- (1) तथाप्येष प्राणः स्फुरति न तु पापो विरमति । (U. 6);
भनो निष्ठाशून्यं भ्रमति च किमप्यालिखति च ॥ (Mal. 1)
(each being a simple sentence.)
- (2) दक्षिण्यं नाम बिबोष्टि वै विकानां कुलव्रतम् ।
तन्मे दीघाक्षि ये प्राणास्ते त्वदाशानिबन्धनाः ॥ (M. 4)
(the second member being a complex sentence.)
- (3) यदि यथा वदति क्षितिपस्तथा त्वमसि कि पितुरुक्तुलया त्वया ।
अथ तु वेति शुचि व्रतमात्मनः पतिकुले तव दात्यमपि क्षमं ॥ (S'.5)
(both members being complex sentences.)

In these examples the separate sentences are not in any way *dependent* upon each other. Either assertion might have been made independently of the other, while a complex sentence can not be broken up into sentences having independent meaning.

§ 393. There are three principal relations in which the parts of a compound sentence may stand to each other : (1) *Cumulative relation*, as expressed by the cumulative conjunctions च, तथा, अपि च &c., in which two or more assertions are coupled together ; (2) *Adversative relation*, as expressed by the adversative conjunctions वा, तु, पुनः, परंतु &c., in which the second sentence is placed in some kind of opposition to the preceding ; and (3) *Illative relation*, as expressed by the illative conjunctions अतः, तत, ततः, in which an effect or consequence is said to be produced from what precedes.

Cumulative Relation

§ 394. The coupling of assertions together in the cumulative relation may take place in three different senses :—

(1) When equal stress is laid upon the assertion ;

तटस्थः स्वानर्थान् घटयति 'च' मीनं 'च' भजते (Mal. 1).

त्रिलोचनस्तां प्रतिग्रहीतुमुपचक्रमे 'च' पुष्पधन्वा धनुष्यमोघं बाणं समधत्त 'च' (Ku. III. 66).

तृणभिव वने शन्ये (सा) त्यक्ता न 'चापि' अनशोचिता. (U. 3).

- (2) When greater stress is laid upon the second clause ;
 न केवल तातनियोग एव ' अस्ति मे सोदरस्नेहोप्येतेषु ' (S. 1)
 पुण्यानि नास्प्रहणान्यपि महामूर्तीना ' किं पुनर्दर्शनानि ' (K. 38)
- (3) When there is a progressive rise of the ideas ;
 उद्देति पूर्वं कुमुमं ' ततः ' फलं (S. 5);
 जगज्जीर्णरप्यं भवति हि विकल्पव्युपरमं
 कुकूलानां राशीं ' तदनु ' हृदयं पञ्चत इव। (U. 6)

Obs. Several co-ordinate sentences follow one another in this relation, being merely placed side by side, without any connecting links, the sense of which, however is implied;

शुशूषस्व गुरुन् कुरु प्रियसखीवृत्ति सपलीजने...

भूयिष्ठं भव दक्षिणा परिजने भाग्येष्वनुत्सेकिनी (S. 4)

(here there are four assertions.)

जाडधं धियो ' हरति ' सिचति ' वाचि सत्यं

मानोश्रति ' दिशति ' पापं ' अपाकारोति '।

चेतः ' प्रसादयति ' दिशु ' तनोति ' कोति (सत्संगतिः) (Bh.II.23)

दात्रिद्यादह्युभेति ह्रीपरिगतः प्रभवयते तेजसो

निस्तेजाः परिभवयते परिभवात्तिवेदमापद्यते ।

निविण्णः शुचयैति शोकपिहितो बुद्ध्या परित्यज्यते

निर्वुद्धिः शर्यमेत्यहो निवनता शर्वपिदाभास्पदं ॥ (Mk. 1)

Adversative Relation

§ 395. The adversative relation is expressed in three ways ;—

(1) By means of the exclusive conjunctions, which imply the exclusion of the first circumstance :

प्रशाहेनोयं राजा ' नोचेत् ' नीतिशास्त्रकथाकीमुदीं वागुल्काभिः कथु तिभिरयति (H. 3);

व्यक्तं नास्ति कर्थं ' अन्यथा ' वासंत्यवि तां न पश्येत् (U. 3);

अद्यापि हरकोपवह्निस्त्वयि ज्वलति । ' अन्यथा ' त्वं भस्मावशेषः कथमित्यमूल्णः (S. 3)

(2) By means of alternative conjunctions ; वा-वा, किं-अथवा, उत्, आहोऽस्ति;

तदेषा भवतः कान्ता त्यजैनां 'वा' गृहण 'वा' (S'. 5);
 सूतो 'वा' सूतपूत्रो 'वा' यो 'वा' को 'वा' भवाम्यहं (Ve. 3);
 किं वर्मोपदेशांगमिद 'उत' मोक्षप्राप्तिरियं 'आहोस्त्विद्' अन्यः कश्चित्-
 नियमप्रकारः (K. 150).

(8) By means of arrestive conjunctions : तु, किन्तु, परं
 (तु), पुनः, तथापि, and (sometimes) केवलं;
 दैवायतं कुले जन्म यदायतं 'तु पौरुषं (Ve. 3); (अयं कथाप्रविभागः)
 प्रणीतो न 'तु' प्रकाशितः (U. 4); सखे पुण्डरीक सुविदितमेतन्मय 'किन्तु'
 इदमेव पृच्छामि (K. 155); न च न परिचितो न चाप्यगम्यः चकित-
 मूर्षैमि 'तथापि' पाश्वर्मस्य (M. 1); लौकिकानां हि साधूनामर्थं वाग्नु-
 वर्तते। क्रपीणां 'पुनः' आद्यानां वाचमर्थोनुधावति ॥ (U. 1); अनुदिवसं
 परिहीयसे अंगैः 'केवलं' लावण्यमयी छाया त्वां न मुचति (S'. 8).

Illative Relation

§ 396. The illative relation is expressed by words or
 expressions like अतः, तस्मात्, ततः, तद्, अनेन हेतुना, एवं च, तेन हि;

सतीभवि शातिकुलैकसंशयां भर्तुभर्ती जनोन्यथा विशंकते 'अतः' प्रमदा
 स्वबन्धुभिः परिणेतुः सभीपे इष्यते (S'. 5); यो उपस्थितं नयनमधु
 संनिहिता च मक्षिका। 'तत्' अप्रमत्त इदानीं पश्य (M. 2); जनकोद्य
 गतो विदेहान्। 'ततो' विमनसो देव्याः परिसांत्वनाय नरेन्द्रो वासगृहं
 विशति (U. 1); अत्यद्भूतादविगुणातिशयात्प्रियोसि 'तस्मात्' सखा
 त्वप्रसि (U. 5); मध्यस्था नौ गुणदोषतः परिच्छेत्तुमर्हति। 'तेन हि'
 प्रस्तूयतां विवादवस्तु (M. 1).

§ 397. Very often in Sanskrit, as in English, when the
 co-ordinate parts of a compound sentence have the same
 subject, the same predicate, or any other part in common,
 the common part is not repeated, and thus the sentence
 is contracted;

(1) तटस्यः स्वानर्थान् 'घटयति च मीनं च भजते' (Mal. 1);
 हृदयमश्वरणं मे पक्षमलाक्ष्याः कटाक्षैः
 'अपहृतं' 'अपविद्दं' 'पीतं' 'उन्मूलीतं' च (ibid.)

(2) दिष्ट्या न केवलं 'उत्संगः' चिरात् 'मनोरथोपि' मे 'पूर्णः'
(U. 4)

न यां त्रातुं 'तातः' प्रभवति न 'चांवा' न 'भवति' (Mal. 2)

Classification of particles used to connect co-ordinate sentences

Cumulative Relation	{ (1) च, चन्च, तथा च, अपि, अपि च, अपरं च, अन्यच्च. (2) केवलं-अपि, किमुत, किपुनः. (3) अथ, तदनु, पूर्व-ततः, अनंतरं-ततः परं, ततश्च अनंतरं च.
Adversative Relation	{ (1) अन्यथा, न (नो) चेत्. (2) वा, वा-वा, न-वा. (3) तु, किन्तु, परं (तु), तथापि, पुनः, केवलं.
Illative Relation	{ तद्, तस्मात्, अतः, ततः, तथा, एवं च, एवं, तेन हि.

Analysis of Compound Sentences

§ 398. In analyzing a compound sentence, first indicate the relation existing between the several co-ordinate sentences, and then the latter, according as they are simple or complex, may be separately analyzed.

Examples

(1) वर्ष वा गर्ज वा शक मुंच वा शतशोऽशनिभ् (Mk. 5)

(2) उचितः प्रणयो वरं विहंतुं बहवः खंडनहेतवो हि दृष्टाः । उपचार-विधिर्मनस्त्वनीनां न तु पूर्वाभ्यधिकोपेपि भावशून्यः ॥ (M. 3)

(3) दृष्टा खलु मया तत्रभवत्या मालविकायाः प्रियसखी बकुलावलिका आविता च नमर्थं भवता यः संदिष्टः (M. 3)

I. शक (त्वं) वर्ष वा (A) Principal sentence.

(त्वं) गर्ज वा (B) Principal, co-ordinate to A.

(त्वं) शतशोऽशनिभि मुंच वा (C) Principal, co-ordinate to A and B.

The relation is adversative.

Subject	Predicate	Object	Adverbial adjunct
A (त्वं) शक्	वर्ष (वा)		
B (त्वं)	गर्ज (वा)		
C (त्वं)	मुँच (वा)	अशानि	शतशः (<i>manner</i>)
II.	उचितः प्रणयो विहंतु वरं बहवः संडनहेतवो दृष्टाः हि (A) न तु पूर्वाभ्याविकोपि भावशून्यो मनस्त्वनीनामुपचारविधिः वरं (B) The relation is <i>adversative</i> (<i>arrestive</i>).		

Analysis of (A) which is a complex sentence.

Subject	Predicate	Object	Adverbial adjuncts
A प्रणयः	वरं		विहंतु (purpose)
(उचितः adj.)			बहवः...दृष्टाः (a) reason
(a) संडनहेतवः			
बहवः (adj.)	दृष्टाः		हि (reason)
B उपचारविधिः			
मनस्त्वनीनां (gen.)			
पूर्वाभ्याविकोपि न (वरं)			
भावशून्यः (adj.)			

III. The first is a simple sentence. The second is a complex sentence, which may be analysed as above. The relation is *cumulative*.

Miscellaneous Examples for Practice

Analyse the following sentences, according to the methods before explained and illustrated, stating whether they are *simple*, *complex*, or *compound*.

1. महत्पूर्वे दास्याः पुर्वः शकुनिलृघ्वकर्बनप्रहणकोलाहलेन प्रति-
बोधितोस्मि । (S'. 2)
2. कुतो धर्मक्रियाविघ्नः सतां रक्षितरि त्वयि । (S'. 5)
3. प्रमाणादधिकस्यापि गंडश्याममदच्युतेः ।
- परं भूत्वा समाधते केतरी भृत्यन्तितः ॥ (P. I.)
4. लघुहृदयां मां सोकः कलयिष्यतीति निर्दीकिया यथा नाकलितम् ।
(K. 177)

३. दर्शनादारभ्य शरीरस्याप्ययमेव प्रभुः किमुत भवनस्य विभवस्य वा ।
(K. 196)

६. स चानुयुक्तो धूतं सविनयमावेदयत् । विवितमेव खलु षो यथाहं युष्मदाक्षया पितृवनमभिरक्ष्य तदुपजीवी प्रतिवसामि । (Dk. II. 6)
७. यदा किञ्चित् किञ्चिद् बुधजनसकाशादवगतं
तदा मूर्खोत्स्मीति ज्वर इव मदो ५ व्यपगतः (Bh. II. 8)
८. अहमतिमद्गुनि पुलिनवति सरस्तीरेऽवरोप्य सत्पृहं निर्बर्णयत्सां मत्प्राणैङ्ग-
बल्लभां राजकन्यां कंदुकावतीमलक्षयम् । (Dk. II. 6)
९. एवमेतत् । किन्तु न कवाचिदार्थस्य निष्प्रयोजना प्रवृत्तिरित्यस्ति नः
प्रश्नावकाशः । (Mu. 3)
१०. विच्छितयन्ती यमनन्यमानसा तपोधनं वेत्सि न माम्पुस्थितस् । स्मरिष्यति
त्वां न स बोधितोपि सन् कथां प्रमत्तः प्रथमं कृतामिद ॥ (S'. 4)
११. अये महाराजेति निष्प्रणयमाभन्त्रणपदं सौमित्रिमात्रे च बाष्पस्त्वलिताकारः
कुशलप्रश्नः । तथा मन्ये विवितसीतावृत्तातियमिति । (U. 3)
१२. घरेषु यद्बालमृगाक्षि मृग्यते तदस्ति कि व्यस्तमवित्रिलोचने
(Ku. V. 72)
१३. तद् धूत वत्साः किमितः प्रार्थयस्वं समागताः ।
मयि सच्चिर्हि लोकानां रक्षा युष्मास्ववस्थिता । (Ku. II. 28)
१४. कामं भवान् प्रकृत्येव धीरः पित्रा च महता प्रथलेन समारोपितसंस्कारः ।
तथापि भवद्गुणसन्तोषो मामेवं मुखरीकृतवान् ॥ (K. 109)
१५. वध्ये मयि मत्तहस्ती मृत्युविजयो नाम हिंसाविहारी राजगोपुरोपरि-
तलाधिरुद्धस्य पश्यतः उत्तमाभास्यस्य शासनाल्जनकांठरविष्णुणितर्षदा-
रवो मंडलितहस्तकांडं समभ्यधावत् (Dk. II. 4)
१६. पश्चोपवीतं नाम
अमौकितकमसौवर्णं ब्राह्मणानां विभूषणम् ।
देवतानां पितृज्ञां च भागो येन प्रदीयते ॥ (Mk. 10)
१७. अग्रांतरे ब्राह्मणेन मृतं पुन्रमुक्तिप्य राजहारे सोरस्ताडिनमब्रह्म-
मुदधोवितम् । ततो न राजापराधमन्तरेण प्रजास्वकालमृत्युचरतीत्यात्म-

दोषं निरूपयति करुणामये रामभद्रे सहस्रैवाशरीरिणी वागुदचरत् ।
(U. 2)

*18. अथ कदाचित् पिगलको नाम सिहः सर्वमृगपरिवृत्तः पिपासाकुल उवक-
प्रहणार्थं यमुनातटमवतीर्णः संजीवकस्य गंभीरतरताव्यं द्वारादेवाशृणोत् ।
(P. I.)

19. यदि समरमपास्य नास्ति मृत्योर्भयमिति युक्तमितोन्यतः प्रयातुं ।
अथ मरणमवद्यमेव जन्मोः किमिति मुधा मलिनं यशः कुरुष्वे ॥

(Ve. 3)

20. प्रायो गच्छति यत्र भाग्यरहितस्तत्रैव यान्त्पापहः । (Bh. II. 90)

21. यात्पत्स्वस्वमिदं कलेवरगृहं यावच्च द्वौरे जरा
आत्मशेषसि तावदेव विदुषा कार्यः प्रयत्नो महान् (Bh. III. 88)

22. यथा तिरश्चीनमलातशल्यं प्रत्युपामन्तः सविषश्च वंशः ।
तथैव तीव्रो हृदि शोकशांकुर्मर्माणि कृन्तभवि कि न सोऽः ॥ (U. 3)

23. परस्परविरोधिन्योरेकसंघयदुलंभम् ।
संगतं योसरस्वत्योर्भूतयेऽस्तु सदा सताम् ॥ (V. 5)

24. सर्वैरङ्गेः समग्रस्वमिदं नृपगुणेवाप्यते सप्तसप्तिः (M. 2)

25. अस्त्वमर्षी या भूद्वा । एतत् पृच्छामि दांतं हि राघवं राजानं शृणुमः ।
स किल नात्मना वृप्यति न चाप्यस्य प्रजा ईश्वर्यो जाप्यते तत् किमस्य
मनुष्या राक्षसीं वाचं वर्णत्त । (U. 5)

26. यथा नौ प्रियसखी बंधुजनशोकनीया न भवति तथा निर्बहिः । (S'. 3)

27. अथ स विषयव्यावृत्तात्मा यथाविधि सूनदे

नृपतिककुदं दस्या यूने सितातपवारणम् ।

सुनिवनतरच्छायां देव्या तथा सह शिखिये

सलित्रव्यसागिरवाकूणमिदं हि कुलवतम् ॥ (R. III. 70)

As a further exercise the student may select sentences from the preceding Lessons, and analyse them.

SECTION II

On the Order of Words in Sentences

399. It has already been observed in the introductory section of Part I, that the *order* of words in a Sanskrit sentence is not a material point for consideration. In Sanskrit every word (except adverbs and particles) is inflected, and the grammatical inflexion itself shows the relation in which one word stands to another. Thus *grammatically* speaking, there is no order as such that need be much attended to. A sentence like कथमपि तत्त्वान् वने सीतां लक्षणः कठोरगमी may look very awkward, but it is not grammatically *incorrect*. But if there is no *grammatical* order, there is a sort of *logical* sequence of ideas, which must follow one another in a particular order. If we examine the pages of any Sanskrit prose work, we shall find that there is some order in the arrangement of words, e.g., first comes the subject expressed or understood, with its adjuncts, then the object (if any), and lastly, the verb or predicate;

सा तु महाश्वेताया एव भुखमबलोकितवती (K. 807);

महिपतिस्तं विद्येश्वरं सबहुमानं विसर्ज (Dk. I. 25)

Even in Kāvyas and Dramatic poetry, which are acknowledged to be exempt from the rules of ordinary prose, this order is many times strictly followed;

रच्छामन्वयं वस्थे (R. I. 8);

तृणां छिदि पापे रति मा कृथाः (Bh. II. 77); वदनकमलकं शिशोः स्मरामि (U. 4); असिर्गात्रं गात्रं सपदि लवशस्ते विकिरतु (Mal. 5) &c.

We shall now lay down some principles regulating the *order* of words in sentences.

§ 400. The best rule for the student to follow in arranging words in a prose sentence is this:—First place the *subject* with all its *adjectives* and *adjectival phrases*, then the *object* with its *adjuncts*, and lastly the *predicate* (*verbal*) .

nominal, or adjectival). Adverbs and adverbial phrases may occupy any place except the last; while conjunctions (except a few) stand first before the subject. Thus the student would give a very awkward sentence if he were to say:—

‘सकाशं गुरोः आशिषं राजे अग्रजन्मा प्रयुज्य प्रतीयायेत्य’ instead of saying ‘इत्यं राजे आशिषं प्रयुज्याप्रजन्मा गुरोः सकाशं प्रतीयाय’

(R. V. 35)

§ 401. When a verse is construed and put in its prose order, the above sequence will be found to be generally observed. Take, for instance, the following verse:—

अथ प्रजानामधिपः प्रभाते जायाप्रतिग्राहितगन्धमाल्याम् ।

वनाय पीतप्रतिबद्धवत्सां यशोधनो धेनुमृषेमुमोच ॥ (R. II. 1)

The prose order will be as follows:—

अथ (conj.) यशोधनः (adj.) प्रजानां (gen.) अधिपः (subject) प्रभाते (exten. of the adjunct of object) जायाप्रतिग्राहितगन्धमाल्याम् (adj.) पीतप्रतिबद्धवत्सां (another adj.) तामृषेः (adjuncts of object) धेनुं वनाय गंतु (adv.) मुमोच (predicate). Similarly अभिहन्ति हन्त कथमेष माधवं सुकुमारकायमनवग्रहः स्मरः (Mal. 1) ; हन्त कथमेषोऽनवग्रहः स्मरः सुकुमारकायं माधवमभिहन्ति, or हन्त एष.....
.....कथमभिहन्ति.

The general rule may now be split into particular cases and we shall show what the positions of the several parts of speech should be relatively to one another.

§ 402. The first principle to be learnt from the general rule is that words must be so arranged that the ideas will follow one another in their natural order, and the words in their natural connection, observing the laws of the dependence of words upon one another; in other words, the *governed* and *dependent* words generally stand before the words on which they *depend* or by which they are *governed*.

Thus an adjective and the substantive qualified by it, the transitive verb and its object, adverbs modifying

verbs, prepositions and the words governed by them &c., should be kept as near as possible in a Sanskrit sentence.

§ 403. When a sentence has a simple subject and a verb, the former stands first; रथुपतिस्तिष्ठति (U. 6). Adjectives precede the subject;

‘देवो’ रथुपतिस्तिष्ठति (U. 6); ‘उपात्तविद्यो’ ‘गुरुदक्षिणार्थी’ कौतस्तं प्रपेदे (R. V. 1); ‘अपगतश्रमः, चाभिमतं दिग्न्तरमयासीत् (K. 82).

(a) Adjectives, of course, follow the substantives they qualify, when they are used predicatively.

(b) When pronominal and qualitative adjectives are both used, the former usually precede; तस्या अतिदाश्यायां इतनिशायां (K. 169). ‘on that accursed and most dreadful night’; but sometimes they stand after the adjectives of quality; as, विचक्षणो वर्णो सः (Malli. on R. V. 19); यूना अनेन’ पार्थिवेन सह (Malli. on R. VI. 32).

§ 404. A noun in apposition should precede the word which it is intended to explain;

आसीदशेषनरपतिशिरः समभ्यचितशासनः ‘आदर्शः सर्वशास्त्राणां’ उत्पत्तिः कलानां ‘कुलभवनं गुणानां’ राजा शूद्रको नाम (K. 5); अथ मीनकेतनसेनानायकेन दक्षिणानिलेन मन्यथानलमुज्ज्वलयन् (Dk. I. 5).

§ 405. The genitive generally stands before the word to which it relates; ‘जगतः’ पितरी वन्दे (R. I. 1); so ‘अर्धानां’ ईशिषे (Bh. III. 30).

(a) When the substantive is qualified by an adjective, the order is generally the adjective, genitive, and substantive: अयं अस्या देव्याः सन्तापः (K. 61); तस्य एवंविषस्य पद्मसरसः वश्चिमे तीरे (K. 23).

§ 406. The vocative should be placed at the head of a sentence; ‘तात्’ क एष बालः (Dk. II. 8); ‘सखे पुण्डरीक’ नैतद्भवतोनुरूपं (K. 151); ‘आर्यपुत्र इयमस्मि’ (S'. 1).

§ 407. The predicate (verbal or nominal) always stands last in a sentence; it *finishes* the idea intended to be expressed by a sentence, and hence, the last is its best position.

(a) In narratives the verb अस् 'to be' and sometimes भूः, stands first, in the sense of 'there is,' ; 'there was'; 'अस्ति' गोदावरीतीरे विशालः शालमलीतरः (H. 1); 'अस्ति' मगधदेशशंखरीभूता पुष्पपुरी नाम नगरी (Dk. I. 1); 'अभूत्' अभूतपूर्वो राजा चिन्तामणिनमि (Vas. 3).

(b) Sometimes the predicate stands first for the sake of emphasis;

'भवेयुः' तावत्प्राणादयः पञ्च जना प्राध्यंदिनानां (S. B. 371); 'आस्तां' तावत्सर्वमेवेदं (K. 18); 'उत्सर्पिणी' खलु महतां प्रार्थना (S. 7); 'कृतं' त्वया रामसदृशं कर्म, (U 2); 'विरलाः' हि तेषामुपदेष्टारः (K. 109); 'भवितव्यमेव' तेन (U. 4)

(c) The same happens in interrogative sentences when the interrogative particle is not used; as, जात 'अस्ति' ते भाता 'स्मरसि' वा तातं (U. 4); 'स्मरसि' च तदुपान्तेष्वाद्योर्वतनानि (U. 1).

§ 408. Prepositions in Sanskrit—the so-called *Upasargas*—are usually prefixed to roots, and do not stand by themselves, except when they are used as कर्मप्रवचनीय (governing cases). In the latter case they follow the words they govern, according to the general law;

इति भन्दमतीन् 'प्रति' भायात् (S. B.); अशोध्यां 'अन्' जलानि वहति (R. XIII. 61).

(a) Words like सह, अहते, विना, अलं &c., which govern nouns or pronouns, mostly follow the words they govern;

रामेण सह, ईश्वराद्वते, मां विना, सन्तोषायालं &c.

§ 409. The term *indeclinable* in Sanskrit is of wider application than 'adverbs' in English. It includes all words which are not declined; i.e., adverbs, prepositions, conjunctions, particles or interjections. The several case-inflexions of nouns and pronouns—except those of the nominative and accusative cases, which serve the purpose of the subject and object of verbs, and the genitive, which expresses the relation of one word to another—may be

regarded as ‘adverbs’ for all practical purposes. The following rules for the position of adverbs will thus apply to the case-inflexions also, which are so many ‘extensions of the predicate,’ showing time, place, manner, or cause and effect.

§ 410. Adverbs of time, place, manner or cause and effect are usually placed near the words they modify;

‘हंसधवलशयनतले’ निष्ठणं पितरमपश्यम् (K. 92). Here तले modifies निष्ठणं, and hence must be placed before it; so ‘आलोकमात्रेणैव’ (adv. of cause) अपगतश्चमो मनसि (adv. of place) एवं (adv. of manner) जकरोत् (K. 124). ‘इति मनसावधार्य’ अब्रवम् (K. 155); ‘तमवेक्ष्य’ (adv. of time) सा ‘भृत्यं’ हरोद (Ku. IV. 26). Here भृत्यं cannot be placed first, for it would alter the sense.

§ 411. When adverbs modify the predicate they may stand before the subject, after the subject or after the object (if any), but not last;

अनेकवारं (time) अपरिहिलथं (manner) मां परिष्वजस्व (U. 6); प्रजानामेव भूत्यर्थं (purpose) स ताभ्यो (place) बलिमप्रहीत् (R. I. 18); सर्वं सौदामिन्यां (place) संभाव्यते (Mal. 1). दारिद्र्यचाद् (cause) निःप्रमेति (Mk. 1); हरिणा (agent) असुरास्तव शरव्यं कृताः (S'. 6); शिवाभ्यो (purpose, strictly indir. obj.) सांसबलिपिं अनुदिनं निशि (time) समुत्सर्ज (K. 65); गुरी भक्त्या मय्यनुकंप्या (cause) च प्रीतास्मि (R. II. 68).

*N. B.—*If the subject or object have any adjuncts, the adverb should be placed *after* the object to avoid ambiguity.

(a) The absolute clauses, being in sense adverbs of time or (sometimes) cause, are generally placed first.

‘चन्द्रिकायामभिव्यक्तायां’ किं दीपिकापौनरुक्त्येन (V. 8);

‘युध्माकं प्रेष्टमाणानां’ एनं स्मर्तव्यशेषं नयामि (Ve. 4).

Obs. Adverbs of *time* and *place* usually stand at the head of a sentence, next to the conjunctions, if any

§ 412. Of conjunctions, च, वा, तु, हि, चेत् never stand first, while अथवा, अथ, अपिच, किंच, usually stand first; and the correlative conjunctions यथा-तथा, यावत्-तावत्, यद्-तद्, यतः-ततः are used at the beginning in the clauses which they connect. For examples see the respective sections.

§ 413. Of particles, the interrogatives usually stand first;

‘अपि’ एतस्तपोवनं; ‘अपि’ कुशली ते गुरुः; ‘कथं’ शास्त्राणि परिचयः; कियद्वा वयः &c. (K. 18).

(a) The particles of emphasis, such as एव, नाम, किल, बलू, हि, are joined to the words which they emphasise. Particles like इव, तु, अपि are used with the words which they modify.

(b) Interjections, such as हा, हन्त, महह, and vocative particles, such as अहो, अये, अयि, usually head a sentence.

§ 414. A repeated word or a word akin to the one already used in the sentence, is generally put as near that word as possible; as गुणी गुणं वेति न वेति निर्गुणः.

Obs. From the preceding sections it will be seen that the arrangement of words in a Sanskrit sentence is much the same as in Latin. The most general rule in Latin is that, “in simple narrative, after the conjunctions comes the *subject* (nom. case), then the governed cases with *adverbs* and expressions of *time, place, manner, &c.*, and last of all, the *verb*. ”

—Arnold

SECTION III

ON THE SYNTHESIS OF SENTENCES

§ 415. Having explained the Analysis of Sanskrit sentences and laid down some principles regulating the order of words, we shall now take the student one step further: the *composition* of sentences.

He has already seen that a sentence must contain at least one subject and one predicate ; that the subject or object may be enlarged by an adjective, a noun in the possessive case, a noun in apposition, by compounds, or by combining all these modes together ; and that the predicate may be enlarged by circumstances of time, place, manner, and cause and effect. Let him now try to compose sentences.

Simple Sentences

§ 416. Take the words राम and गम्. They may be combined to form a sentence, रामो जगामः. Now the sentence रामो जगाम is in its elementary form. The subject may be thus enlarged :—

- (1) दशरथस्य पुत्रः or दशरथपुत्रो रामो जगाम,
- (2) कौसल्यानन्दवर्धनः अखिलजनप्रियो दशरथपुत्रो &c.
- (3) भरताग्रजः कौसल्यानन्दवर्धनः &c. &c.
- (4) भरताग्रजः कौसल्यानन्दवर्धनोऽखिलजनप्रियो दशरथपुत्रो रामः ससीतालक्ष्मणो रम्याण्युपवनानि पश्यन् जगाम.

It will be seen how the last sentence has grown out of the simple elements, राम and गम्.

Ex. 1

Frame sentences, using अर्जुन, हनुमत्, गंगा, and हरि as subjects, and enlarge them successively in the manner above indicated.

Ex. 2

Frame sentences, using the roots खृ, रुच्, पत्, रम् as predicates, and the subject enlarged in any two ways.

Ex. 3

Take these pairs of words and write sentences enlarging the subject by an adjective and a noun in the genitive case :

शुक् and डी, अंगना and या, सैनिक् and युध, गज् and हन् pass., भूत्य
and तड् pass.

Ex. 4-5

Take the sentences रावणः सीतां जहार and सारमेयोऽन्नियत, and enlarge the subject in all the ways of enlargement.

§ 417. The predicate, if a transitive verb, is completed by means of an *object*, which, being a noun or pronoun, may be enlarged in the same way as the *subject*; e.g.,

अहं प्रासादमपश्यं. Here the object may be thus enlarged अहं विशालं प्रासादमपश्यं; अहं वंगाधिपस्य विशालं प्रासादमपश्यं; अहं सौर्यनिकेतनं नगरभूषणं च अनेकरक्षिपरवृतं वंगाधिपस्य विशालं प्रासादमपश्यं. In the same manner राजा अमात्यं प्रोवाच may become, in its enlarged form, राजा शास्त्राध्ययनकठोरधियं अनुरंजितसकलप्रजाजनं सुरगुरोः प्रत्यादेशं स्वममात्यं प्रोवाच.

Ex. 6

Find appropriate subjects (enlarged by adjectives) and predicates, and frame sentences in which each of the following will stand as the object :

ऋतूनां शतं, अजाकुलं, मद्गात्रं, सभृंगाणि कमलानि, स्वं नाम, शुच्कपर्णीनि, मदागजं, तंडुलकणान्, हिमाद्रेः शिखरं and विपुलधनं.

Ex. 7

Frame sentences using the following roots, and supplying objects enlarged by participial adjectives : श्, ग्रह्, सूज्, चुर्, पा 'to drink,' अद्, दा *with* प्र, व्यध्, रुध् and नी.

Ex. 8

Take the following words as subjects, and complete the sentences enlarging the subject and object : सर्प, धृतराष्ट्र, कंचुकिन्, यति, पथिक, इन्द्र, राजी, पाठशाला, पुत्र and पितृ.

Ex. 9-10

Frame sentences, finding out an appropriate subject and object to each of the roots given below, and enlarging

the subject and object in any two ways : तृ, लिह्, *with* अभि, अम् *with* परि, आप्, प्रच्छ, पिष्, कृ, की, मन् and तड्.

Ex. 11

Write six sentences, in which the subject is enlarged by a participial adjective, and the predicate completed by means of an object enlarged by a participial adjective.

Ex. 12

Write six sentences in which the subject and object are both enlarged by a noun or pronoun in the genitive case and a participial adjective.

§ 418. The predicate may be enlarged by circumstances of time, place, manner, and cause and effect. Take the sentence त्वं यासि. The predicate may be thus enlarged :

त्वं 'अधुना' यासि (time); त्वं अधुना 'कुत्र' यासि (time and place); त्वमधुना 'सत्वरं' कुत्र यासि (time, place and manner); त्वमधुना 'समिदाहरणाय' सत्वरं 'किमिति' 'पद्भ्यामेव' यासि (time, manner, purpose and cause); त्वमधुना समिदाहरणाय गुरुमपृष्ठ्वा सत्वरं किमिति &c. यासि. Similarly सखे मां प्रतिपालय may be thus variously enlarged : सखे 'विरचितायां प्रयाणसंविधायां पितरावापृच्छय द्वारे क्षणं' मां प्रतिपालय; स 'निश्चितेन शरेण मध्याह्नाहारार्थं' कमपि विलोलनेत्रं हरिणशिशुं 'नितंबदेशे' विव्याप्त; 'पश्यतोपि पितुः' त्वं 'हथः स्ववेदमनः निष्कर्ष्य किकरेण साधं अतिचटुल्या गत्या कुत्र खलु' अगच्छतः.

Ex. 13

Join appropriate adverbial adjuncts of *time* and *manner* to the verbs in the following sentences : (1) विहगा उयत्ते; (2) पुस्तकं वाचय; (3) जहं गामानयम्; (4) गुरुननुरुद्ध्यस्व; (5) त्वया रुद्यते; (6) आपणं याति; (7) सैनिका युयुधिरे; (8) कृषीकलः क्षेत्रमकृषत्; (9) प्रमदा उद्यानं जग्मुः; (10) सपदुयममनुगच्छति.

Ex. 14

Frame sentences using the following adverbial adjuncts, the subject being enlarged in more than two ways :

सहसा, वारंवारं, ओन् संवत्सरान्, सपदि, कदा, पुनः, कल्याणाय, पूर्वं (with abl.), तदानीं, प्रत्यनलं, प्रतिदिनं, उपनदि, द्विकोशं, रात्रिदिवं.

Ex. 15

Use the following in sentences, the subject being enlarged by an adjective or a possessive case : सेनया सह, अभाद्रते, अनन हेतुना, कस्य हेतोः, मित्रं सांत्वयितुं, जठरस्यार्थं, अपवादश्रवणात्, तथानुष्ठिते, पाठमधीत्य, गृहस्योपरि, मामंतरेण, दुर्देवात्, अरण्ये, प्रबल-वेदनया, अनुगांगं.

Ex. 16

Take the following pairs of words, and enlarge the predicate by adverbial adjuncts of time and place :—मुनि and वस्; राजन् and रक्ष; पुत्र and सेव; कोकिल and ह with वि; हुति and कुथ; शिष्य and नम् with प्र.

Ex. 17

Frame sentences, using the following roots and enlarging the predicate by adverbial adjuncts of manner and cause and effect : मृ, या with प्र, स्था with प्र (Atm.), मृज्, वह् with उत्, याच्, पा 'to protect', स्तिह्, ईश्, इ with अधि.

Ex. 18

Take the following subject and enlarge the predicate by means of indeclinable past participles or gerunds : भृगाः, नरः, देवाः, अभी, राक्षसैः (agent), भीमः, सामाजिकाः, दूतः, अधिराजः, अश्वत्थामा, सुभद्रा, and यवनाः.

Ex. 19

Enlarge the predicate, by means of the absolute constructions, using the following roots :—भाष्, दह्, प्रच्छ्, कृ (past part.), स्पह्, वद्, हन् (past part.), पठ्, मन् with सं, and या-

Ex. 20

Enlarge the predicate, by adjuncts of time and manner and by gerunds derived from the following roots : बंध्

कथ्, चुद्, शास्, जा, स्तु, ग्रह्, दा with आ, इवस् with वि, आस् with उप, सू, and नी with पर.

Ex. 21

Write twelve sentences in which the predicate is enlarged by adverbial adjuncts of time, place, manner, and cause and effect.

§ 419. When along with the predicate, the subject and object (if any) are also enlarged, the sentence assumes its fullest form. रविरुदगच्छत् is a sentence in its simplest form. Enlarging the subject and predicate we may have a sentence like the following :

‘अरुणपुरःसरो’ रविः ‘तमोजालं निरस्य जनकियाप्रवृत्तये ब्राह्म्यां दिशि अटिति’ उदगच्छत्. In like manner the simple sentence स पदवीमन्वयात् may become, when enlarged, ‘गुहभिरुपदिष्टः’ स ‘प्रथमे वयसि वर्तमानोपि संसारादुद्विजमानः’ अनेकयतिप्रतिपक्षान् परमसुख-दायिनीं साधुपदवीं ‘निवारयतोषिपि पितुः पारत्रिकसुखावाप्तये प्रशान्तचेतसा’ अन्वयात्; so also पांशुः भुजंगं ददर्श may be enlarged into अथ ‘असौ’ पांशुषो ‘ग्रामांतरं गच्छन् अध्वश्रमार्तः कथमपि पदानि न्यस्यन्’ ‘अनाक्रान्ते एवार्धपथे’ ‘कंचिद् बृहत्कायं प्रसारितफणं इयामदेहं’ भुजयं ‘यदृच्छया तश्तले’ ददर्श. Other examples are :—इति परिकल्प्य किञ्चिदुन्निमितकन्वरो भयचकितया दृशा दिशोवलोक्य तृणेषि चलति पुनः प्रतिनिवत्तं तमेव पदे पदे पापकारिणमुत्प्रेक्षमाणो निष्कम्य तस्मात्तमालतह-मूलात्सलिलसमीपमुपसर्तुं प्रयत्नमकरवम्। (K. 35); अनुबद्धमानश्च तया तां सर्वार्थितिथिसपर्यामतिद्वारावनतेन शिरसा सप्रथयं प्रतिज्ञाह (K. 183); किनिमित्तं वा अनेकसिद्धसाध्यसंबाधानि सुरलोकसुलभान्यपहाय दिव्याश्रम-पदानि एकाकिनी वनमिदममानुषेभविष्यति। (K. 135).

Ex. 22

Write six sentences in which the subject and predicate are enlarged by all the methods of enlargement. Use the verbs : शाश्, प्रकाश्, स्था with उत्, पत्, आस्, and भ्रम्.

Ex. 23

Write six sentences in which the predicate and object

are enlarged : Use the roots श्, स्तु, मन्, दुह्, चि and विद् 'to obtain.'

Ex. 24

Write six sentences in which the subject, predicate and object are all enlarged in more than one way.

§ 420. In simple sentences the expression may be varied by changing the *voice* of the verb, without altering the meaning : दासी पृष्ठाप्यानयत् has the same meaning as दास्या पृष्ठाप्यानीयत्. Sometimes the expression may be varied by a change of phrases ; कस्मादेतोत्र निवससि, पिता सपुत्रो धार्म गतः are the same in sense as किमधंमन निवससि and पिता पुत्रेण सह (or सहितः) धार्म गतः. But very often in Sanskrit we may vary the expression of a sentence by expressing the same idea in different words. Take the sentence उद्यात् विभवः प्रभवति. This sentence may be thus variously expressed, without altering the sense :

उद्यादिभव उत्पद्यते-संजायते.
 उद्यम विभवाय कल्पते-भवति-जायते.
 उद्यमो विभवस्य कारणं-हेतुः.
 उद्यमप्रभवो विभक्तः.
 उद्यमेन नरो विभवं याति-विभवयुतो भवति.
 उद्यमी नरो विभवसंपन्नो भवति.
 उद्यमवलंब्य नरो विभवं याति.
 उद्यमपरेण नरेण (प्रायः) विभवयुतेन भाव्यम्.
 (or figuratively) उद्यमबीजादिभवांकुरः प्ररोहति.

Ex. 25

Taking the above as a model, express in different ways the ideas in the following sentences :—

(1) निधनता सर्वापदामास्पदः; (2) अस्य कोषः सनिमित्तः; (3) मूर्खाणामुफदेशः प्रकांपाय भवति; (4) अविदेकः आपदां परं पदं; (5) न धर्मवृद्धेषु वयः समीक्ष्यते; (6) विदान्सवन्त्र पूज्यते; (7) देवपरा नरा विनश्यति; (8) सुतो लालनादिनश्यति; (9) त्वमेव नः परमा गतिः; (10) पराभवोऽपि मानिनामूत्सव एव.

Complex Sentences

§ 421. From the nature of a complex sentence it is clear that there is one principal assertion and at least one subordinate assertion. The principal clause is independent, while the subordinate clauses are dependent in *construction* on the principal. Thus take the sentence दूतो राजे वार्ता न्यवेदयत्.

It is simple and may be made complex by taking on to it any one of the three kinds of subordinate clauses. Thus

सामंता महाराजमधिद्वाग्धुमहनिशं यतत्ते इति वार्ता दूतो राजे न्यवेदयत्
(noun clause)

यः पौरजानपदानपसर्पितुं प्रयुक्तः स दूतो &c. (adj. clause).

काले उपायशिचत्येतेति हृतोः दूतो &c. (adv. clause).

§ 422. We shall now give a few exercises in the composition of complex sentences. The student should, as far as possible, aim at variety in matter as well as expression. He should refer to the table given on page 253 which gives the particles used to introduce subordinate clause.

Ex. 26-28

Write five complex sentences in which the noun clause will be (I) the subject or object ; (II) be in apposition to the subject or object of the principal clause ; (III) be governed by some participle in the principal clause.

Ex. 29

Write one complex sentence about each of the following : सूबण्ठकार, गुरु, विद्या, सुशिष्या, बाजीनृप & शिवराज.

Ex. 30

Construct four complex sentences in which the adjective clause will respectively qualify the subject, the object, some adverbial *adjunct*, and any adjunct of the subject, object, or predicate.

Ex. 31-34

Construct six complex sentences (I) having an adverbial clause denoting time ; (II) place ; (III) manner ; (IV) cause, condition, purpose &c. Use such verbs as the following :—स्वप्, स्था with उप, हन्, लभ, पत्, आ-राध् caus.

Ex. 35

Write six complex sentences having an adverbial clause denoting point of time, motion to a place, analogy, manner, consequence, and condition respectively.

§ 423. We have given exercises in complex sentences having *one* kind of subordinate clause. We shall now take sentences where two or more of such clauses occur. Take this sentence : बृशलः समाज्ञापयति । य एष क्षणको जीवसिद्धिनामि राक्षसप्रयुक्तो विषकन्यया प्रवतकं घातितवान् स एनमेव दोषं प्रख्याप्य सनिकारं नगराभिवास्यतामिति (Mu. 1). Here the object of समाज्ञापयति is the clause स.....इति, the subject of this clause being qualified by an adjective clause य.... घातितवान्. So in the sentence यदैव मयायं देवस्योज्जयिनीगमनवृत्तान्तो निवेदितस्तदैव सनिर्वेदमेवदित्युक्त्वा उत्थाय महाश्वेता पुनस्तप्ते स्वपाश्रमपदमाजगाम, the principal predicate is modified by an adverbial clause of *time* यदै...निवेदितः and a noun clause is joined to one of its extensions (एवमेतत् being the object of उक्त्वा). In this manner we can combine two or more kinds of the subordinate clauses in one complex sentence ; यदा अतितृष्णा नराणां हृदये पदं करोति तदा ते यदीश्वरेण..त्यने स्थित्यनुरूपं दर्त तेनापरितुष्टा : सन्तस्तृतोधिकतरमीहमाना यत्ते : सुखेन भोक्तुं शक्यं तदपि तृष्णातिरेकात् प्रायो हापयन्तीति असङ्कृद्यमस्मिन्च्चगति प्रतीयः. In this complex sentence there is one adverbial clause यदा... ...करोति modifying हापयन्ति, two adjective clauses यत्...दर्तं and यत्...शक्यं, and one noun clause यत्ते...हापयन्ति.

Ex. 36-40

Construct five complex sentences each (1) with one adjective and one noun clause ; (2) one adverbial and

one adjective clause ; (3) one noun and one adverbial clause ; (4) one adverbial and one noun clause, each qualified by an adjective clause ; and (5) all the three clauses used together.

Compound Sentences

§ 424. In a compound sentence, as we have already seen, there are two or more principal assertions. These assertions may be all *simple* or *complex*, or simple and complex combined. This holds good in all the three relations, cumulative, adversative and illative.

Take a simple sentence यात्रिकः काशीमगच्छत्. To turn this into a compound sentence, showing the three relations, we may say,

- (1) यात्रिकः काशीमगच्छत्, गंगायाः पावने सलिलेऽस्नात् सकलानि च तत्रत्यानि तीर्थानि दृष्ट्वा स्वं ग्रामं न्यवतंतं.
- (2) यात्रिकः काशीमगच्छत् किन्तु गंगासलिले स्नानार्थमवतीर्णं केनचिन्महानक्रेण सहसा गृहीत्वाऽभवत्यतः.
- (3) यात्रिकः काशीमगच्छत् तेनात्मानं परिपूर्तं भेने.

The several members of the compound sentences are here *simple*; they may be made complex, if necessary. Thus taking (2)

यात्रिकः काशीमगच्छत् किन्तु यावत्स्नानार्थं गंगासलिलेऽवतरति तावत्केनचिन्महानक्रेण सहसा गृहीत्वा भक्षितःः.

Here the second member is a complex sentence nad the first simple, which may also be turned into a complex one, thus : श्रीविश्वेश्वरदर्शनेनात्मानं निर्धातकल्पवं करोमीति यथा गाढाभिलासो भवति पदं चकार तदा स यात्रिकः &c.

Ex. 41-42

On the above model construct (1) five compound sentences, having *simple* sentences for their members, and (2) five, having *complex* sentences for their members.

Ex. 43

Write a compound sentence descriptive of each of the following :—(1) वर्षकालः; (2) पाणिनिः; (3) अराजको जनपदः; (4) राजधर्मः; (5) धनं; and (6) कालिदासः.

§ 425. In English we can combine or contract several simple sentences into one sentence by means of participial, prepositional or other phrases and by means of subordinate or co-ordinate clauses. The sentence so formed may be simple, complex, or compound. Take for instance the sentence : "With these thoughts I came near the place. Just then I heard sounds of loud lament. I, therefore, eagerly pressed forward. Then I could clearly distinguish Kapinjala's voice upbraiding Pundarika for his cruelty. The cruelty lay in leaving his friend to live without him." These assertions may be thus combined into one sentence : "With these thoughts as I came near the place I heard sounds of loud lament ; and pressing eagerly forward I could clearly distinguish Kapinjala's voice upbraiding Pundarika for his cruelty in leaving his friend to live without him." This, it will be seen, is a compound sentence, the first member of which is a complex sentence. In Sanskrit, the use of participles and participial phrases for the purpose of combining or contracting simple sentences is much more liberal, and this is largely supplemented by the use of adjectival compounds (Tatpurusha and Bahuvrīhi). By their aid simple sentences can be combined into one sentence, which may be either simple, complex, or compound. एकदा सा गंभीरध्वनि शुश्राव । तमाकर्ण्य तस्याः कुतूहल-मृपजातम् । अतः सा तस्यां दिविशि दृष्टिं प्रेरितवती महान्तं च शबरगणं ददर्श । These may be thus combined into one simple sentence: एकदा श्रुते गंभीरे ध्वनी सा तदाकर्णनोपजातकुतूहला तदिविशि प्रेरितदृष्टिः महान्तं च शबरगणं ददर्श । So अथेकदा राजा दुष्यन्तो मृगयार्थं वनभियाय । तं तस्य सैनिका अमात्याश्चनुजग्मुः । वने स बहून् मृगाऽञ्जघानं देषु एकं मृगं पलायसानमनुससार । मार्गे दिव्याश्रमपदं ददर्श

These sentences may be combined into one complex sentence thus :—

सैनिकरमात्यैश्चानुगतो यदैकदा राजा दुष्यन्तो मृगयार्थं वनमियायन्तदा स तत्र बहून् मृगान् हत्वा तेष्वेकं मृगं पलायमानमनुसरन् मार्गे दिव्याश्रमपदं ददर्श। Or shorter still सैनिकामात्यो राजा दुष्यन्तो मृगयार्थं वनं गतः बहून् मृगान् &c.

Ex. 44

Combine the following groups of sentences into a single sentence which may be simple, complex, or compound.

- (1) एवं महाश्वेता आहारं परिसमाप्य संध्योचिताचारान्वितंयामास । पश्चात्सा एकस्मिन् शिलातले विश्रव्धमूपाविश्ट । तथा स्थितां तां चन्द्रापीडो निभृतमुपससार । मुहूर्तमिव स्थित्वा च तां स अविनयमवादीत् ।
- (2) तस्मिन्दिव्याश्रमपदे दुष्यन्तः कामपि कन्यकामपश्यत् । सा कन्या चाहसवींगी आसीत् । स कण्वमुनेराश्रमः तं राजा प्राविशत् । तदा तत्स्तकाराथं शकुन्तला आश्रमाद्विराजगाम । शकुन्तला कण्वस्य कृतिका दुहितासीत् । सा सप्रश्यं दुष्यन्तं स्वागतं अयाजहार ।
- (3) वेशवे इति रुयातानां महाराष्ट्राधिकारिणां मध्ये चरमो वाजीराज इत्येको बभव । स पुण्यपत्तनमधितष्ठौ । स किल बहुगुणोपपत्त आसीत् । किन्तु तस्य राजकायविक्षणविषयेऽतीव मन्दादर आसीत् । अतः कर्मसञ्चिवस्थाने बहवो नर्मसञ्चिवा एव तं पर्यवारयन् । तैस्तस्य मनो विषयभोगेषु सुतरामाकृष्यत । एवं कामाधीने राजनि तच्छन्दानुवर्तिनि चामात्यगणे महाराष्ट्रदेशोऽनायासेनैव रूपान्विषेणदक्षाणां शत्रूणामामिषतां गतः ।

§ 426. We have shown in the preceding section how to combine a given number of sentences into one sentence. We shall, as a further exercise to the student, now show how to resolve a given passage into a number of different sentences. This will enable him to acquire practice in paraphrasing Sanskrit passages, by varying the construction of the original passage to a considerable extent. This system will facilitate the work of paraphrasing by

one-half ; and if the student, after having split up a passage into different sentences, substitute equivalents for the words and expressions in the original, he will have given a free translation or *paraphrase* of the passage.

Take, for instance, the verse : गुणदोषी दुषो गृहणन्निदुर्क्षेडाविवेश्वरः । शिरसा इलाघते पूर्वं परं कठे नियच्छति ॥ This may be thus expressed by different sentences, or *paraphrased* :—

विवेश्वरः इदुं विषं च दृश्य अपि स्वीकरोति किन्तु इदुं शिरोधारणपूर्वकं प्रशंसति विषं च स्वकंठे नियच्छति । एवं प्राज्ञो नरः कस्यचिन्नरस्य गुणं दोषमुभा-वपि गृहणाति । किन्तु गुणं ग्रीवांदोलनपूर्वकं इलाघते दोषं तु स्वकंठे नियम्य तन्मार्गमात्रमपि विलोपयति ।

This is, no doubt, a free paraphrase of the original, but it makes the sense quite clear. Take another instance :

संग्रामनिविष्टसहस्रबाहुरूप्टादशद्वीपनिलातयूपः ।

अनन्यसाधारणराजशब्दो बभूव योगी किल कार्तवीर्यः ॥

This may be thus resolved into sentences : पुरा किल कार्तवीर्यो नाम योगी समजायत । तस्य युद्धेषु (एव) बाहुसहस्रं परं रनु-भूतम् (अन्यत्र स द्विभूज एव) । तेन अष्टादशसु द्वीपेषु यजस्तंभाः स्थापिताः । तथा च तस्य राजशब्दो नान्यसामान्यं आसीत् । Similarly श्रुतिसुभगं गीतध्वनिं श्रुत्वा संजातकुतुको ध्वनिप्रभवजिज्ञासया कृतगमनबुद्धिर्देत्पर्याण-मिद्रायुधमारुह्यं प्रियगीतैः प्रथमप्रस्थितैवं नहरिणैरूपदिश्यमानवतर्मा पश्चिमया सरस्तीरवनलेखया निमित्तीकृत्य तं गीतध्वनिमभिग्रहतस्ये may be thus expanded यदा स सुखश्वरं गीतशब्दमशृणोत् तदा संजातकुतूहलस्तप्रभव-भूपलब्धुं स ऐच्छत् । तदनुरोधात् गमनाय मति विवाय इन्द्रायुधपृष्ठे पर्याणं समारोप्य तमाहरोह् । तन्मार्गोपदेशाय इव सदाप्रियगीतरवा वनहरिणास्त-स्मात्पूर्वमेव तदभिग्रेतां दिशं प्रस्थिताः ताननुसरन् स पश्चिमेन सर-स्तीरप्रान्तेन तं गीतध्वनिमुद्दिश्य यवौ ।

On the above models and with the assistance of § 420, the student may select passages from authors and paraphrase them.

SECTION IV

LETTER-WRITING

§ 427. Letter-writing is not a subject to which Sanskrit writers seem to have devoted much attention. We find very few instances of letters in the existing Sanskrit works, probably because our forefathers did not much resort to that system. Naturally, therefore, letter-writing in Sanskrit does not present the difficulty which a letter in English, with its various forms—private, commercial, official &c.—usually presents. Letters written in Sanskrit are mostly of one type. There are certain settled forms in which they should be begun. There is also a variety in these *forms* according to the position of the person to whom they are addressed. But beyond this difference there is nothing to distinguish a purely private letter, (say, from a father to his son) from the official or semi-official letter sent by a minister to his sovereign, or by any person to another person officially. We propose in this Section to give some of the common forms of letter-writing in Sanskrit, with examples.

§ 428. We shall first give two specimens before asking the student to study the details :—

I. स्वस्ति । महेन्द्रद्विपात्परशुरामो लक्ष्याभमात्यं भाल्यवन्तमभ्यर्हयति । अत्रैव परममाहेश्वरं लक्षेश्वरभिनन्दा ब्रवीति । विदितमेतदो यदस्माभिर्द्व-
कारपृथीर्थोपासकेभ्यस्तपोषनेभ्यः प्रतिज्ञातमभयम् । तत्र विराघदनुकबन्ध-
प्रभतयः केष्यभिचरन्तीति श्रुतम् । तत्त्वान्प्रतिषिद्ध्य सदृतिमस्मद्वितां च
माहेश्वरप्रीतिमनुरुद्धयंतां भवन्तः ।

ब्राह्मणातिक्रमत्यागो भवतामेव भृतये ।
जामदग्न्यस्त्वं वो मित्रमन्यथा दुर्मनायते ॥ इति ।

Expressed in the form of an English letter the above will stand as follows :—

Mahendradvipa

" My dear Mālyavat,

×

×

×

With kind regards, I remain,
Yours sincerely,
Paras'urāma.

Give my best compliments to the Lord of Lankā.

To,

H. E. Mālyavat Minister of Rāvana King of Lankā.

II. Another specimen of a more modern form;

स्वस्ति । श्रीगत्संस्कृताद्यनेकविद्याविनयविराजमाना राजमान्यः* श्रीयुत-
गोखले उपनामधारिणः कृष्णरावाख्याः शतशः साष्टांगप्रणामपुरस्तरं
विजाप्यन्ते । यत्काशीतो भवदर्थे आनीतस्य पानवध्मशास्त्रप्रथ्यस्य वातहरदेय-
भागेन सहितं मूल्यं सार्धदशरूपकपरिमितिमां पत्रिकां भवदस्तं प्रापयतो
गोविदस्य हस्ते दीयतामिति एषा विज्ञप्तिः

पुष्पपत्तने
मार्गशीर्षमुदि १८०७ संबत्सरे } पटवर्धनकुलोत्पन्नस्य हरिसूनो-
१५ } नरियणस्य

§ 429. We now call the attention of the student to the following points:—

1. Every letter begins with the word स्वस्ति.
2. The *place* where the letter is written is stated† first, as in English, and is put in the ablative case, being construed with the main predicate. It is sometimes put last in the locative case, as in letter II.
3. The *address* ('My dear,' 'dear Mr.' &c.) is not actually expressed, but is represented by some word expressive of that relation; as, आयुष्मत् indicating a younger relative, मित्र friendship &c.
4. The name of the *writer*, which is in English, usually coupled with a word expressive of the relationship between

* These adjectives are merely complimentary. It is, however, usual to put in one or two as a graceful introduction. They may be omitted in a purely business letter.

† When letters pass between persons in the same town the place is usually omitted, as also the date.

him and the person addressed, is not usually written at the end, but at the beginning, being made the *subject* of the first introductory sentence. The degree of relationship is expressed in the *predicate* of the first sentence ('अभ्यर्हति' 'pays his respects to,' which indicates that the writer is a friend of the person addressed; 'विजाप्यन्ते' that they are mere acquaintances; 'परिवज्य दर्शयति' that the writer is a near relation, a father, husband &c.)

N. B.—In modern forms the writer's name is put at the end (as in specimen II), in the genitive case, going with some word like विभासिः, प्रार्थना in the body of the letter. It should be noted that this style is more *formal*, and should be used when the writer does not know, or is not familiar with, the person addressed.

5. The commencement, or the *form proper*, of the letter is in the third person, though other *persons* may occur in the body of the letter itself.

6. The *name* of the person addressed which, in English, is sometimes written at the end, near the left corner of the paper, and is written in full on the envelope, in Sanskrit, given in the introductory sentence together with the *place of his residence*, being made the object or the *subject* (as in letter II) of the predicate, or connected with it in any other way. This gives the superscription or address of a letter.

7. It is not usual in Sanskrit to specify the date of writing; but when required, it is generally put in the locative case, being used as an adverbial adjunct of the predicate, or put last at the left-hand corner of the letter; as, सुभानुसंवत्सरे ईशालवदि १३ भौमे।

§ 430. For the sake of convenience, letters may be divided into two classes:—

I. *Domestic*, or those passing between members of a family.

II. Other letters written by a person to his friend, a pupil to his preceptor, a minister to his sovereign, or in general by one person to another. These we shall call *Miscellaneous*.

I. Domestic Letters

§ 431. In a letter from a father to his son, or from an elder to a younger relation, or from a husband to his wife, the degree of relationship is expressed by such words as स्नेहात्परिव्यज्य, उत्तमांगे चुंबन्, सस्नेहमालिग्य &c.

We shall give a few examples.

(a) A letter from a father to his son :—

स्वस्ति । यज्ञशरणात्सेनापतिः पुष्टिमित्रो वैदिशस्यं पुत्रभायुष्मन्तमग्निमित्रं स्नेहात्परिव्यज्य अनुदर्शयति । विदितमस्तु । योसौ राजसूययज्ञे दीक्षितेन यथा राजपुत्रशतपरिवृतं वसुमित्रं गोप्तारभादिश्य निर्गलस्तुरगोविसृष्टः स तिन्बोदक्षिणरोधसि चरन्नश्वानीकेन यवनानां प्राथितः । ततः उभयोः सेन-योमंहानासीत्संमदं । किन्तु वसुमित्रेण प्रसह्य हीयमाणो मे वाजिराजो निवृतिः । सोहमिदानीं पौत्रेण प्रत्याहृताश्वो यस्ये । तदिदानीमकालहीनं विगत-रोषचेतसा भवता वधूजनेन सह यज्ञसन्दर्शनायागन्तव्यमिति ।

(b) स्वस्ति । उज्जयिनीतः परममाहेश्वरो महाराजाधिराजो देवस्तारापीडः सर्वसंपदाभायतनं चंद्रापीडमुत्तमांगे चुंबन्ददयति । कुशलिन्यः प्रजाः । किन्तु कियानपि कालो भवतो दष्टस्य । बलवदुत्कंठितं नो हृदयम् । देवी च सहांतःपुरेन्द्रानिमुपनीता । अंतो लेखाच्चनविरतिरेव प्रयाणकालतो नेतव्येति ।

(c) A letter of a more modern form will be as follows :—

स्वस्ति । पंचवटीतो गोविदशर्मा पुष्टपत्तने पुत्रं विश्वनाथं (or. आयुष्मन्तं विश्वनाथं) सोत्कांठं सस्नेहं निर्भरमालिग्य कुशलं वार्तयति यथा । कायं च । कुशलमिहास्माकं सर्वेषाम् । भवदीया कुशलवती वार्ता सर्वदा प्रहेया । अद्यैव भवदर्थेऽस्मिन्मित्रस्य परशुरामस्य हस्ते विशती रूपका दत्ता । तेषां विनियोगः कथं कृते इति यथावसरं निवेदनीयमिति ।

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§ 432. A father writing to his son, an elder to a younger brother, and generally an elderly relation writing to a younger one, will also use such a form as the following :—

स्वस्ति । श्रीमच्चिरंजीविषु अमुकशर्मसु प्राणाधिकतरेषु अमुकस्य (पितुः ग्रातुः &c. as the case may be) सस्नेहा आशिषः कोटिषः स्फुरन्तु । विदितमस्तु &c. ; or,

स्वस्ति । अमुकस्थानात् अमुकस्थानवासिनं चिरंजीविनं or आयुष्मन्तं अमुकशर्माणं अमुकशर्मा सस्नेहमाशी सहस्रपूर्वकं कुशलं वार्तयति; or सोल्कंठं सस्नेहं समालिङ्गं कुशलं वार्तयति यथा । &c.

(a) From a husband to his wife.

स्वस्ति । अमुकस्थाने पालितपरमपतिवतागुणां सौभाग्यशालिनीं भार्या-अमुकानाम्नीं अमुकः सस्नेहं समालिङ्गं कुशलं वार्तयति यथा । कार्यं च । कुशलभिहास्माकं । तत्रत्यसमस्तमानुषाणां कुशलवती वार्ता प्रहेया । or एवगुणासु प्राणभ्योपि प्रियतरासु नितान्तालिङ्गनपूर्वकस्नेहसमूहाः । &c.

§ 433. The following forms should be used when a younger writes to an elder relative, or a wife to her husband :

I. From a son to his father :—

(1) स्वस्ति । अमुकस्थाने अनेकगुणालंकृतस्नेहगुणभूषितपुत्रवत्सल-पूज्यपितृपादारविन्दान् अमुकस्थानात्सदाविनीतः सुतः (or सदाज्ञाविधायी पितृभक्तितत्परः सुतः) अमुको महाभक्त्या सबहुमानं क्षितितलनिहितमौलिना साष्टांगं प्रणम्य सविनयं विज्ञापयति । × × × सर्वाभ्यो मातृप्रभृतिभ्यो गदीयः प्रणामो वाच्यः । कार्यादिकं च सदादेष्टव्यमिति ।

(2) स्वस्ति । श्रीमतिपतृचरणेषु अकिञ्चित्करकिकरस्य सुतस्य (sometimes मम) बद्धकरसंपुटं प्रणतितिसहस्रमजस्म् । कार्यं च । &c.

(3) स्वस्ति श्रीजन्मकर्मर्थयज्ञेषु जनकेष्वितः ।

स्नेहाद्र्बभावसहितः स्फुरन्तु नतयः पराः ॥

N. B.—A younger writing to an elder brother, or a son to his mother, should make the necessary changes.

II. From a wife to her husband :—

स्वस्ति । यथास्थाने सकलपूज्यतमगुणगुणालंकृतभर्तुः पादान् (the name is sometimes given) अमुकस्थानात्सदाज्ञाविधायीनी अमुका पतिसेवात्परा कंठाश्लेषपूर्वकं सस्नेहं सोल्कंठं सविनयं प्रणम्य विज्ञापयति यथा । कार्यं च ।

II. Miscellaneous

§ 434. We shall now turn to the class of letters which we have called *Miscellaneous*. One writing to his friend will generally use words of compliment; such as, अमुकं अहंयति, अभिनन्दयति, अभिनन्द्य ब्रवीति, सस्नेहं अनुदर्शयति, प्रणतिपुरःसरं निवेदयति &c.

The student has already been shown a form of such a letter from a classical author (see specimen letter I). He may take that as his model when writing to a friend.

Here are some modern forms :—

(1) स्वस्ति । यथास्थाने विद्वत्वदाक्षिण्योदार्यादिगुणालङ्घतशरीरं परमप्रेमनिवानं वयस्य अमुकं अमुकस्थानादमुकः सोतकंठं सस्नेहं गाढमालिङ्गं कुशलं वार्तयति यथा । कार्यं च ।

(2) स्वस्ति । अस्मदेकाश्रयीभूतेषु विद्याविनयादिभण्डितेषु पूज्यतमेषु अमुकस्थाननिवासिषु अमुकशर्मसु अमुकस्थानवासिनः अमुकस्य प्रणीतसहस्र-मजलम् ।

§ 435. Persons who are not familiar with or do not know each other, may use the following general form :—

स्वस्ति । अमुकस्थाननिवासी अमुकनाभकः श्रीमतः सकलविद्या-वदातचेतसः अमुकान् अनेकप्रणामपूर्वकं विज्ञापयति । or अमुकाः एवंगुणोपेताः (some complimentary adjective) अमुकेन प्रणामपुरःसरं विज्ञाप्यन्ते or निवेदयन्ते (the conclusion in this case to be like that in specimen letter II); or श्रीमतां अमुकनाम्नां—समक्षं (संनिधी) अमुकस्थानवासिनः अमुकनाम्नः सविनया विज्ञप्तिः । &c.

Taking this as a model one may write to the author of a book, requesting him to send a copy by post :—

स्वस्ति । आंगलभौमगीर्वणादिभाषासु परां प्रतिष्ठां गताः कलिकातानगरस्य-भाषापाठशालालिङ्गकृताः श्रीतकरलवागीशाल्याः प्रणामपुरःसरं विज्ञाप्यन्ते । यत् भवत्प्रणीतं अलंकारदर्पणाख्यं ग्रन्थं अधिकृत्य काचित् विज्ञाप्तिपत्रिका मया मिवहस्ते वद्य दृष्टा । तदवलोकनेन तं ग्रन्थं केतुं मन्मनसि बलवतीच्छा प्रादुर्भवति । तदनुरोधात् राजशासनपत्रद्वारेण* वार्ताहरभागसहितं मूल्यं

* By a Money Order.

सार्वचतुष्टयरूपकं इतः प्रेषितम् । तथावच्छक्यं सत्वरं तदग्रन्थस्य प्रेषणे-
नानुग्राहयमात्मानभिज्ञापि । ग्रन्थश्च निम्नलिखितवाहृथनामा प्रेषणीय इति
विज्ञाप्तिः ।

पुष्पपत्तने संस्कृतपाठशालायां } अभ्यंकरोपनामकस्य गोविंदसूनोः
संवत् १९३५ श्रावणवदि ११ शनी } रामशास्त्रिणः ।

N. B.—In all these letters it is not unusual to put in some prayer or wish for the addressee's good health. It is put at the end in this way : शमिह भावत्कं भव्यमनुदिनमेघ
आनमाशास्महे or very shortly इति शम्.

§ 436. A pupil will write to his teacher in the following way :—

स्वस्ति । अमुकस्थाने (if in a different place) अनेकतीर्थविगाहन-
पवित्रीकृतग्नानसान् परमाराध्यपरमपूज्यश्रीगोविदाचार्यपादारविन्दान् अमुक-
स्थानात्सदादेशवर्ती अमुकनामकः परमभक्त्या वितिलनिहितभौलिना साष्टांगं
प्रणम्य सविनयं विज्ञाप्यति; or एवंगुणोपेताः श्रीमदुपाध्यायपादा भक्ति-
तत्परेण अमुकनाम्ना शिष्येण सविनयप्रणामपूर्वकं विज्ञाप्यन्ते; or इति
विज्ञाप्तिः अमुकशर्मणः &c.

According to this form a pupil may thus write to his teacher asking for sick leave :—

स्वस्ति । सकलविद्यावगाहनविशदीकृतमातसाः परमपूज्याः गोपालरावाख्याः
अनेकप्रणामपूर्वकं सविनयं विज्ञाप्यन्ते । यन्मम गेहेद्य भातापितरावुभावपि
ज्वरपीडितीं संतो शय्यायस्ती । ती तथा परित्यज्य पाठशालां गंतुं नाहमुत्सहे ।
मामपि च बलवर्ती शिरोबाधा पीडयति ; अतः अद्य मम अनुपास्थिति
अर्थयितुमर्हति आचार्यपादाः इति सविनया विज्ञापना सदाभवनादेशवर्तिनः
शिष्यस्य.

१८८५ शिस्ताब्दे दशममासस्य द्वादश वासरे } काळेकुलोत्पन्नस्य गोविंद-
सूनोहंरे:

§ 437. We shall conclude this Section with a few more forms :—(स्वति may be repeated with each form.)

(1) From a minister or other official to a king :

श्रीसमस्तसामन्तसेनानिवाहकेषु परोपकारसत्कारनिपुणेषु निजकीर्तिधवलि-
तदिग्नन्तरेषु भहाराजाधिराजचरणेषु, आदेशवर्तिनो महाराजकिकरस्य समस्ता-
धीराशीः सहस्रमजलभूम् or °काः, °णाः, °दाः, °णाः आशीः सहस्रपूर्वंकं

निवेद्यन्ते; or अमुकस्थाने देवं विनयनतशिरा: अमुकः पादहन्तारविन्दे
मक्त्या मूर्ज्ञ अंजलि रचयति । कार्यं च लिख्यते । &c.

(2) From a superior to an inferior :

अमुकस्थानात् अमुकः अमुकस्थाने अमुकं सप्रसादं समादिशति यथा
(कार्यं च) &c.

(3) From an inferior to a superior :

पूज्यपरमाराध्यस्वामि अमुकपादान् अमुकस्थानात्सदादेशकारी अमुकः
साप्तांगप्रणामपूर्वकं विज्ञापयति ।

(4) To an ascetic :

श्रीमत्परमहंसपरिष्ठाजकाचार्यदेवभूदेवनदेवपूजितेषु श्रीपादेषु अमुकस्य
प्रपञ्चविस्मरणपूर्वकं नारायणस्परणप्रणामसहस्रमजस्तं विज्ञप्तिश्च ।

§ 438. We shall now ask the student to write a few letters according to the directions in the preceding pages. It will be found that with these directions he will be able to write letters from one person to another in any capacity. There will be considerable variety in the matter, but the forms given will generally do.

Ex. 45-52

1. A letter to your father, describing your progress at school.
2. From a father to his son, sending him books and some presents.
3. To your friend, asking him to give you the pleasure of his company at a dinner party or some religious ceremony.
4. To a book-seller, requesting him to send you the books you want.
5. To your teacher, asking for leave of absence on private affairs.
6. To a friend, asking of him some pecuniary assistance.
7. A note to one of your fellow-students asking him to lend you his Sanskrit Grammar for a few days.
8. From the head-master of a Pāthas'āla to the educational officer of the district asking for more assistants.

NOTES

LESSON 1

P. 7. I. 24. Said by Purûravas with reference to Vidushaka, when he compared the moon to a 'modak.' 'With a glutton food becomes in every case his proper scope or province,' i.e., even his similes and metaphors are derived from food.

—I. 26. 'Who can assure himself (believe for certain) that she is the same,' there is such a vast change in her appearance.

—I. 27. अर्थपति a proper name (lord of wealth); the meaning is: 'Vimardaka forms the external life, as it were, of Arthapati,' he holds him as dear as his own life which is अंतश्चराः प्राणाः.

—I. 28. A question; 'are the Pândavas an object of dread' &c.

P. 8. II. 1-2. Bhima says to Sahadeva: 'neither my worthy brother (Dharma), nor Arjuna, nor you too, are the cause' &c. मम शिशोरेव 'of me, while yet a boy, when a mere child.'

—I. 3. द्वितीयं हृदयं 'a second heart' thou formest a part and parcel of myself.

—I. 5. निस्तेजः 'void of spirit or pluck' and 'wanting fire,' having no power to burn. It refers to भस्मचय also, which though very big, is easily trodden under the foot, because there is no fire in it.

—I. 8. आहितलक्षणः 'was given the characteristic name Kakutstha,' became known as Kakutstha, or 'noted for his good qualities' (according to Amara).

—I. 10. 'Who, like yourself, is the second tie of my mind.' Said by Kâmandaki to Malati, when she related to her who Mâdhava was.

—I. 12. पश्चिमे वयसि वर्तमानस्य 'being in his last (declining, old) age,' who was far advanced in age.

P. 8. II.14.—17. शुक्रमादाय 'bringing with her a parrot.' आश्चर्यभूतः 'an object of wonder,' a prodigy. इति कृत्वा 'so thinking,' 'with this thought.' देवपादमूलमागता 'come to your Majesty's feet.'

—I. 19. गर्भस्थस्यैव 'while he is yet in the womb,' i.e., all these five are born with him.

—I. 22. भूपतेः = भूपतिनाः; only three things could not be given away by him because they were the essential insignia of royalty.

—I. 23. The line means that, though Wealth and Learning occupy, by their nature, different stations, yet in this king they live together; the combination of wealth and learning, which is very rare is found in this king. एकसंस्थं = एका संस्था यस्य.

—II. 24—27. व्यतिकरितदिग्नता: 'who have pervaded (completely filled) the ends of quarters.' सुकृत &c. 'who are the abode of mighty manifestations (displays) of good actions,' who have done many meritorious deeds.

LESSON II

P. 13. I. 2. चन्द्रसरोरक्षकाः 'guardians of the moon-lake,' i.e., the hares.

—I. 3. 'On whom the king fixes more his eye,' i.e., who is looked upon with a more favourable eye than others.

—II. 5—6. The meaning is: "The demons are fit marks for your arrows; so let your bow be bent against them."

I. 7. स सुहृद् व्यसने यः स्यात् 'he is a friend who is so in adversity,' or 'a friend in need is a friend indeed.'

—I. 14. 'In like manner the king and the Māgadhi Sudakshinā who were like them (S'iva and Umā and

Indra and S'achi) were pleased with their son (who was) like them (Kàrtikeya and Jayant).

—ll. 16–17. बहु मन्यते 'is esteemed,' 'highly thought of.' आशानिवन्धनं &c. 'became the tie of the hope of the whole world.' Sítà means to say : 'Happy indeed is that woman who, having contributed to divert my lord, has caused the hopes of the people to be concentrated upon herself.'

P. 13. ll. 18–19. Said by Ràma with reference to the cub of elephant tenderly reared by Sítà, यत् कल्याणं &c. 'He has become the receptacle of what is good in youthful age,' i.e., is possessed of youthful freshness and vigour.

—ll. 20–21. Prithvî means to say that Ràma, in abandoning Sítà, was not swayed by these considerations, any one of which would have decided against him.

P. 14. l. 2. Dûshana, Khara and Trimûrdhan are the names of demons killed by Ràma.

—l. 4. 'That he lives is death (really speaking), and death is rest to him,' i.e., the existence of such a man is a living death, and actual death only is his final rest.

—ll. 6–8. Line 6 is a rather doubtful line. It appears to mean :—'That which may become fit object both in joy and sorrow (prosperity and adversity), equally with a friend, is difficult to be found,' i.e., none but a friend will keep company with us in good and bad days. For ये भिलन्ति cf. Samson Agonists : 'In prosperous days they swarm ; in adverse, withdraw their heads, not to be found though sought.' तत्त्वनिकष &c. 'But adversity is their touchstone (on which their true character may be tested).'

—ll. 11–12. हिसाशून्यं 'oid of injury.' got without injuring any one; cf. Goldsmith : 'And from the mountain's grassy side, a guiltless feast I bring.' अशनं goes with व्यालानां समाप्ति प्रयाप्ति 'are spent away,' 'are all exhausted' in trying to earn their livelihood.

—ll. 13-14. An address to the God Vishnu. ‘That (our) words having extolled thy greatness, are curtailed (fall short) is either through our exhaustion or inability (to describe), and not because thy merits are limited.’

LESSON III

P. 20. l. 17. विन्दूत्सेपान्, ‘the drops of water thrown out’ by the revolving wheel.

—ll. 24.-25. Priyamvadā means to say : ‘Who else but Dushyanta can support (the life of) her who has exhibited signs of deep love?’

—l. 29. प्रावृष्टा संभूतश्चीः ‘whose splendour is enhanced by the rainy season.’

P. 21. l. 1. कृतकार्य predicate of वनं, ‘having its object accomplished,’ blessed वद् object of अव्यास्ते.

—l. 4. अधिष्ठाय ‘becoming the leader or conductor, becoming the guide.

—ll. 10.-11. अभी goes with वहनयः. कलृप्तविष्ण्या: ‘whose places have been fixed or assigned.’

—ll. 13-14. Give the dimensions of the hall. शतमध्यदँ ‘one hundred and fifty.’

—ll. 15-16. रघुप्रतिनिधिः ‘the representative of Raghu’ i.e., Aja. l. 16. ‘Like Cupid assuming a state* other than boyhood.’

—l. 17. संप्रति आवसत् ‘has recently dwelt.’

—l. 19. ‘He slept after she had slept, and rose in the morning after she had risen from sleep.’

—l. 21. अयं जनः generally refers to the speaker. Dushyanta means to say : ‘This person (i.e., I) once made love

* Or rather occupies the state next to childhood (i.e., youth).

(to her, i.e., Hamsapadikā) ; and hence have I been subjected to a great taunt with reference to the Queen Vasumati.'

P. 22. 1. 3. दोषं विवक्षता त्वया 'by thee intending to imply a fault.'

—I. 6. क्रियान्तरान्तरायमन्तरेण 'without interfering with your other duties,' i.e., at a time when you have no other matters to attend to.

—I. 11. कल्पितशस्त्रगम्भे 'in the interior of which were weapons kept ready.'

—II. 12-13. चतुरस्त्रयातं 'a conveyance having four corners,' i.e., a palanquin. चतुरः अश्रयो यस्य तत् मंचान्तरराजमार्गं 'the high (royal) road formed by the (rows of) sofas.' कल्पत्रिविवाहवेषा 'decked in her wedding dress.'

—II. 14-15. Said by Rāvana to Sītā.

—I. 17. कष्टसंधायाः 'attended with miseries.'

—II. 18-19. यत् 'since.' The meaning is that, like the poison of a mad dog, this scandal about Sītā has spread everywhere, though it was removed before by miraculous means.

—I. 21. प्रियासहचरः 'the companion of my beloved,' i.e., accompanied by my beloved.

—II. 22-23. गोदावरीपरिसरस्य 'in the vicinity of which is the river Godavari.'

—II. 24-27. दंष्ट्रा &c. 'having for his weapons his jaws, claws and tail.' तृष्णां क्लिनति 'slakes or quenches his thirst.'

—II. 28-29; P. 23. II. 1-2. अजातशत्रुः 'Dharma,' who had no enemies. लिखितैरिव 'as if drawn in a picture', as if we were so many pictures devoid of the power of movement, and retaliation.

—I. 8. 'It (the river Sarayū) on the banks of which are erected sacrificial posts, carries off its waters along the capital Ayodhyā.'

—I. 4. वाच्यदर्शनात् ‘perceiving the censure’ (to which he would be exposed). नृपतिः सन् ‘lord of men as he was.’

LESSON IV

P. 26. II. 13-14. अचिरप्रवृत्तोपदेशं ‘instruction in which has not been long commenced,’ she being but recently made over to her master. कीदूशी मालविका ‘how Mālavikā fares or progresses,’ what degree of proficiency she has attained.

—I. 15. सुखं प्रष्टुं ‘to ask how she is doing.’

—I. 19. पृथूपदिष्टां ‘pointed out by the king Prithu’, as capable of yielding several precious things when properly milked.

—I. 20. Who had shown his power with regard to the work aimed at by Indra, who had proved his capacity to do the work intended.

—I. 22. सोहं ‘I therefore,’ ‘hence I.’

—II. 24-25. Said by Kautsa when he found that Raghu had made Kubera pour down treasure from the heavens. दृते स्थितस्य ‘of him who acts according to the duty (right policy)’ of kings. मनीषितं &c. ‘even the heaven has been made to yield your desired object.’

P. 27. II. 3-4. ज्येष्ठा ‘the eldest daughter of Himavat.’ त्रिपथगा ‘running in three streams,’ through Heaven, Earth, and Pātāla.

—I. 7. राज्याशममूर्णि ‘the king who was, as it were, a Munī in the hermitage in the form of a Kingdom.’

—I. 11. काकपक्षधरं ‘who wore (graceful) side-locks of hair,’ i.e., who was quite a boy; a Gen. Tat. compound. सेवसां &c. ‘age is not considered in the case of those who are possessed of lustre.’ Cf. Bhartṛihari ‘न खलु वयस्तेजसो हेतुः’

—I. 12. कृपयाविष्टं ‘overcome by (the feeling of) pity.’

—II. 14-17. The S'arat season is here compared to a clever

messenger who takes her friend (the Ganges) to her lord (the ocean) in a perfectly pleased mood (with its extremely pure waters) after having, with great difficulty, brought her to the right path (having brought the river to its usual course), who has grown lean (which has shrunk within its bed), and who was much enraged at her husband's having many wives (which had turbid water in the rains, the ocean too, having several wives, the rivers).

—ll. 18-21. पम वचनात् 'at my instance, in my name.' युवभिष्यं &c. 'This (कुशलप्रश्न) is the only mode of address (to be used) by those beings who are easily subject to miseries.'

—ll. 22-25. सः 'Rāma.' याचमानः शिवं सुरान् 'begging a blessing of the gods,' praying to gods to wish well of Sītā. ' व्यथास्थितं सर्वं 'everything as it stood.' भिक्षमाणो वनं प्रिया 'asking the forest (any information about) his beloved.'

—l. 26. 'As if squeezing out life from himself, he confined sorrow to his mind,' i.e., became very desperate and hence was sad at heart.

—l. 27. Throws out a conjecture. आ is a particle meaning 'yes, perhaps it may be.'

LESSON V

P. 33. l. 17. अनाययत्, i.e., हारीतः, when he found the little parrot in that helpless state. मुक्तप्रयत्नं 'who had left off struggling.'

—l. 20 येन &c. 'By whom my friend was made to rely on that person false to his promise.'

—l. 22. आसनं प्रतिपादितः 'you were made to carry the (Guru's) seat.'

—l. 23. धात्रीकर्मवस्तुतः परिगृह्य 'having taken charge (of them) commencing with the duty of a nurse,' i.e., doing all that a nurse would have done under the same circum-

stances. Perhaps the sentence may be read as धात्रीकर्म वस्तुतः परिगृह्य 'having *actually* undertaken a nurse's duties.' वृत्तचूडी 'after the tonsure ceremony was over.' अयोवर्ज 'excepting the three Vedas.'

P. 34. 1.1. Said by Chandrāpīda to S'ukānāsa, when requesting him to persuade his father to allow him to go to bring back Vaiśapmpayana.

—ll. 6-7. 'They two, having lamented, made the killer of their child extract from his heart the dart therein implanted.'

—ll. 9-10. सार्गं 'with its *angas*, which are six S'ikshā, Chhandas, Vyākaranā, Nirukta, Kalpa, and Jyotisha.' उत्कान्तशीशवौ 'who had passed their (state of) childhood.' कविप्रथमपद्धतिः 'the first path or road of (to be followed by) poets,' who first showed poets the way. He is 'आशः कविः' and hence the epithet.

—l. 15. भावेन 'by your honour,' referring to the Sūtradhāra.

—ll. 21-22. Said by Rati to Cupid after he had been reduced to ashes by S'iva. रजनी...मार्गे may be simply locative, or loc. absolute: 'enveloped in nocturnal darkness.'

—ll. 23-24. तां कुलप्रतिष्ठां प्रणमय्य 'making her, who was the glory or strength (source of stability) of the family, bow down' to the tutelary deities. कारयितव्यदक्षा 'knowing well what others should be made to do.' सतीनां पादग्रहणमकारयत् 'made her seize (fall at) the feet of the chaste (matronly) women.'

P. 35. 1. 1. एकोन्मीलनपेशलः 'calculated to at once unfold (recall to memory).'

ll. 3-4. उत्सवसकेतान् name of a people. जयोदाहरणं 'declaration or announcement of his victory' i.e., verses declaratory of the success of his arms.

—I. 5. अथ 'after the death of Dasaratha.' अनाधा: 'without a lord' owing to the king's death.

—II. 7.—8. Said by Rāma to Sītā. रक्षा 'by Rāvana.

—II. 9—11. Said by Draupadī to Yudhiṣṭhīra. 'What other king than "yourself", who has all means favourable to him and who is proud of his family, will allow others to take away his wealth, like his own wife, attached to him by virtue of good qualities, and born of a noble family.' क इव 'who possibly.'

—II. 13—16. These four lines and the next two are addressed by Rāvana to Sītā, when he was endeavouring to win over her mind to himself. यः &c. 'he who extracts milk from a stone, will alone derive happiness from Rāma, meaning that it is simply impossible. बोधयत्तं हिताद्वितीयं 'who (Rāvana) is telling you what is good and bad.' कि विलापयसे 'why make me talk much.'

—II. 17—18. 'Employ the demons and myself in rendering you service.' I. 18. 'Who will not wish for the reverential bow made by Indra by folding his hands on his head,' i.e., as Indra, my conquered vassal, bows down to me, so will he bow down to you my dear beloved. पूर्वानि-भविगतः, or अधिगतो मूर्खा यन तमविमूर्खानि.

—II. 19—20. एनं i.e., रामं रक्षोगणं किप्तुं 'calculated to disperse (destroy) the multitude of demons.' गाधिसुतः Vis'vamitra.

LESSON VI

P. 40. I. 16. अधरोत्तरव्यक्तिर्भविष्यति 'it will be manifest who is inferior and who is superior.'

—II. 18—19. अहं अयं Ganadāsa, who complained to the king about Haradatta.

—I. 20. 'I conjure you by the life of' &c. if you do not say it in words. Said by Mādhaba, when Mālatī simply nodded replies to his questions.

P. 41. ll. 1-3. जरद्रविडधार्मिकः 'an old Dravida ascetic.' इच्छया goes with निसृष्टः, and means 'to the satisfaction of.' अभिमतं goes with मनोरथं 'wished for,' 'cherished.'

—I. 5. कि बहुता 'why say much,' to be brief.

—I. 8. 'I am ashamed of my very heart, now that it knows the whole affair.'

—ll. 13-14. जनस्य *scil.* अस्ति 'belongs to,' 'is possessed by.' I. 14. 'Then garden-creepers are indeed distanced by wild creepers in point of excellence,' i.e., nature unadorned adorns the most.'

—ll. 15-16. Describe the state of Sudakshinā when pregnant. असमग्रभूषणा 'not having put on *all* her' ornaments, 'but only a few necessary ones, such as मंगलसूत्र, कंकण &c. मुखेन = मुखेनोपलक्षिता. तनुप्रकाश 'of dim lustre.' विचेष्टारका the night 'the stars in which have to be searched out,' being very few, as it is nearly day-break.

—I.—19. मत्येषु असंमूढः: 'he among all men, who, undeluded, knows me' &c.

—I. 28. अकथ्यमाने, i.e., पुण्डरीकवृत्तान्ते.

P. 42. ll. 5-6. Translate : 'Proud women, though they, having first slighted a prostration, are subsequently stung with remorse, are nevertheless secretly (at heart) ashamed of propitiating their beloved ones, i.e., do not like to openly conciliate them.'

—ll. 7-8. Said by Rāma to Sītā, when Lakshmana said याददार्यथा ह्रताशने विशुद्धि 'till the purification of Sītā by fire.' Rāma means to say : 'Pity it is that people have to be propitiated by those whose wealth consists in their noble (*untarnished*) family, and hence that step (purification) was taken simply to please the people ; and therefore what ill we have said of you, does not indeed befit you.' नः = अस्माभिः.

—ll. 9-10. Every instrumental is to be construed with

the noun following it. अविनयबहुलतया &c. 'because blooming youth abounds in immodest acts.' तमसि = पुण्डरीक.

—ll. 13-15. स्फुशति पदं 'attains to a position.' गुण &c. 'being connected with (arising from) the possession of a number of qualities,' which are not found in the dog.

—l. 17. हृतः = मथि.

—l. 19. विनयप्रधानैः—विनयः प्रधानः येषां 'amongst which modesty stands foremost.'

—ll. 26-29. नन्दमौर्यनृपयोः goes with अस्तोदयो. अविभिन्नकालै 'simultaneously.' These lines show the superiority of Chāṇakya to the sun : 'Who surpasses, by his lustre, the lustre of the thousand-rayed god, which is not all-pervading, and which causes cold and heat in alternate succession, (and not at one and the same time as did Chāṇakya).

P. 43. ll. 5-6. Describe the qualities of Duryodhana. उच्चतं 'uplifted' or drawn against enemies. His orders are most respectfully obeyed by kings. गुण also means 'a thread.'

—ll. 9-10. Refer to S'is'upāla, as described by Nārada to Vishnu. बालः 'while yet a boy.' मुखेन &c. 'in face, being like the full moon, he was like the three-eyed god.' l. 10 'Now he, being a youth (grown-up man), who has made kings subject to tributes, is, to be sure, pre-eminently like the sun (who occupies the mountains with his rays).

LESSON VII

P. 49. l. 20. सर्वज्ञस्य has the sense of the instrumental. 'Undertaking to decide by only one person, howsoever omniscient, is liable to be faulty.'

—l. 25. अस्मै scil. बालकाय.

—l. 27. साधोः 'given to a good person.'

—l. 29. Said by Gāngā to the Earth when she was angry with Rāma for having abandoned her daughter,

सिता धारीरमसि संसारस्य 'you are the very body (mainstay) of worldly life.'

P. 50. ll. 1-2. प्रिया...निर्भरः 'full of pride of pretended (false) greatness.' आत्मप्रज्ञा &c. 'they hate the minister's advice thinking that it (following the advice) is degrading (derogatory to) their own wisdom.'

—I. 5. महाश्वेताप्रणामपुरःसर्व 'first making his salutation (paying his respects) to Mahàśvetà.'

—I. 8. अवाङ्मनसगोचरं 'who is beyond the reach (range) of speech and mind', i.e., who can neither be described nor conceived.

—II. 9-10. An address to the moon. The Amàvasyà (new moon day) occurs when the moon enters (आवस्ति) the body of the sun, but for which, there being no Dars'a day, there would be no performance of sacred rites by the pious. सुधया &c. cf. पर्यायपीतस्य मुर्दैहिमांशोः कलाकाषः इलाध्यतरो हि वृद्धेः (R. V. 16), the waning of the moon from day to day being ascribed to his being drunk up, digit by digit, by the Gods and Manes.

—II. 11-12. Said by the seven sages to Himalaya when they asked Umà in marriage for S'iva. त्वत्कुल &c. 'this manner (collection of circumstances) is sufficient to elevate your family.'

—II. 13-14. तृणबिन्दोः परिशक्तिः 'Indra afraid of Trinabindu' who was practising austere penance. Gods, and especially Indra, are always afraid of the penance of others; cf. S'akuntala Act—I. 'अस्त्येतदन्यसमाधिभीरुत्वं देवानां' हरिणी name of a nymph.

—II. 17-18. Said by Kautsa, when he found Raghu almost penniless, and wished to take his departure. निर्गतांबुगम् &c. 'even the Chàtaka does not trouble (press with requests) an autumnal cloud, whose watery contents have been poured out or emptied.'

—ll. 19–20. ‘The king having approached that only son* (of his parents) who was in that condition, told them both his deed done through ignorance.’ उपेत्य, according to some means उद्दिश्य.

P. 51. 1. 2. दंडवत्प्रणम्य ‘falling quite prostrate on the ground,’ like a stick lying horizontally down.

—I. 4. रामस्य दर्शनं सुहृदां ‘the seeing of friends by Rāma,’ ‘Rāma’s seeing his friends.

—I. 6. कुलपांशुः ‘a disgrace to the family,’ who sully the honour of their family.

—ll. 11–12. स = दिलिपः पश्चाय ‘for the performance of sacrifices’ which keep gods contented. Indra sent down rain (*lit.* milked the heaven) for corn to grow; thus they two reciprocated services, and supported the two worlds. गां दुर्दोह ‘milked the earth’ (took taxes).

—ll. 13–14. An address to Brāhmaṇa केवलात्मन् ‘who was single, undivided.’ गुणत्रयः—‘Rajas, Satva, and Tamas.’ Brāhmaṇa was afterwards divided at the times of creation, the three qualities appearing respectively at the times of creation, preservation, and destruction.

—I. 18. दुःखात्सुखमुपनतं ‘that happiness which falls to one’s lot after (suffering) misery,’ the savouriness of the pleasure arising from contrasted enjoyment.

—I. 24. अरुणाय कल्पते ‘is fit to receive Aruna’ the harbinger of the sun, which indicates the close of night.

P. 52. 1. 2. अनुहुंकुर्स्ते ‘roars in return.’

—ll. 3–4. तथेति saying ‘yes.’ सन्तानकामाय ‘who longed for issue or progeny.’

—ll. 5–6. तस्याः goes with प्रसादं. I. 6. ‘Communicated to his beloved the favour of the cow, inferred from the

* Better translate—‘The king having approached them, told them of the condition their only son was in, and his own deed’ etc.

signs of delight (on his face), in words which were, as it were, superfluous' as the very appearance of delight informed the queen of the auspicious event.

—ll. 9–10. पुराणशोभां &c. 'restored to its former grandeur or magnificence.' न स्पृहयांबभूव &c. 'did not at all envy the happiness of either, because he already enjoyed it in his capital.'

—l. 12. सानुनीतिः = सानुनयः 'assuming a conciliatory tone.'

—ll. 13–16. दिदक्षु—त्वं शुभा न वेति इष्टुमिच्छन्तं. l. 14. 'It is the very character of demons that they should make inquiries about others' wives.' नमस्कुर्याः scil. यदि.

LESSON VIII

P. 58. l. 21. सत्क्रियाविशेषात् 'on account of the distinguished reception' (on the part of the Indra); the king means to say that he has done nothing to merit such a grand reception at Indra's hands.

—l. 22. सूर्योपस्थानात् प्रतिनिवृत्तं 'returned after having served, or waited upon, the sun.'

P. 59. l. 5–6. उज्जिहान जीवितां 'whose life is departing,' or leaving her.

—l. 7. उत्तरोत्तरं 'more following more,' 'talking more and more.'

—l. 9. तासां = अप्सरसां.

—ll. 13–14. Said by Purûravas to the Swan. तावत् 'first,' 'before doing anything else.' l. 14. 'To the good the business of a suppliant is more weighty (important) than their own interest.'

—ll. 15–16. तपसे कृतोधमां 'who had made up her mind to practise penance.' मुनिन्द्रतं = तपश्चरणरूपं.

—l. 18. तदभावे &c. 'In its absence (there being no pro-

tection) even that which exists becomes non-existing,' i.e., there is no security of person or property.

—ll. 19–20. सः = रघुः. अस्त्रं 'the science of missiles.' His father himself was his *guru*.

—ll. 21–22. तस्मात् 'from the conqueror, Raghu.' आत्मा कुरक्षितः 'the Suhmas saved themselves.' वैतसी वृत्तिमाश्रित्य 'following the course of reeds,' which bend down to the current of water; hence, 'yielding to a stronger enemy.'

P. 60. ll. 3–4. Describe the position of 'Madhyades'a.

—ll. 6–7. जन्मकर्मतो मलिनतरजनं 'the people in which were dirtier than their birth and deeds.' निर्वृणतर &c. 'all whose practices were more abominable than their hearts.'

—ll. 8–9. She considers the pleasure-garden to be the bow of Cupid, which is lovely on account of having arrows made of flowers, and the garden is also lovely on account of bees clinging to the flowers. शिलीमुख 'arrow,' and 'bee.' पीतरक्ताः—पीतरक्त ते रक्तारच, Champaka and As'oka being yellow and red respectively; and पीतं रक्तं यैस्ते when taken with रजनिचर.

—l. 11. आत्मसंपद् 'self-excellence.' अभिजनातप्रभृति 'beginning with noble descent.'

—l. 17. लब्धप्रसरा 'who has got room for free or unhampered conduct', 'grown ascendant.' द्रष्ट्वोपचर्या 'served or propitiated with difficulty.'

—l. 20. विनायाधानं 'imparting moral training,' 'teaching good manners.'

—ll. 22–23. नवः = अजः; नवेतरः = रघुः l. 23. 'He, of firm resolve, did not desist from his practice of meditation till he had seen the Supreme Being.'

P. 61. l. 1. स्वनुष्ठित 'well-observed.'

—ll. 10–12. Said by Sītā, when she found Māruti near her in the As'oka garden. पूर्वस्मात् &c. 'he appears to be different from the former (i.e., Rāvana), since he devoutly

glorifies Rāma; or is it that he has come here to inspire confidence in me, without any cruelty ? प्रभातात् प्राक् scil. दृष्टानि स्वप्नदर्शनादीनि शुभनिभित्तानि.

स = मारुतिः; ता = सीतां. प्रीते: पराजयमानां 'who found (Rāvana's) addresses to be unbearable.'

—ll. 16-17. एकाक्षरं 'the one syllable' ओम् सवित्रास्तु परं नास्ति 'there is nothing superior to Sāvitri,' the celebrated Gāyatri Mantra. (which has to be silently repeated or muttered).

LESSON IX

P. 67. ll. 3-4. वर्तमानकविः 'a living or contemporary poet.'

—l. 7. बद्धभावा 'has fixed her affection' on you. इतोगतं = त्वयि आहितं.

—ll. 8-9. Said by Lava to Kus'a.

—l. 28. संसर्गमुक्तिः खलेषु = खलसंसर्गमुक्तिः 'shunning the company of wicked people.'

P. 68. l. 1. सन्तानार्थी विषये 'for (the performance of) some rite having for its object progeny.'

—ll. 6-7. Said by Indra to Cupid, when entrusting to him a great mission. आत्मसम् 'you who are like myself. मूधरतामवेश्य 'seeing his capacity to hold up the earth.'

—l. 9. कृत्स्नं गोव्रमंगलं 'Sītā who formed the entire auspiciousness' of both the families.

—l. 13. ईशं 'their lord,' i.e., Rāma. नितात् &c. 'who entertained a very cruel thought with respect to Sītā,' i.e., of abandoning her.

—ll. 15-16. परकर्मपिहः 'destroying the works of his enemies.'

—l. 16. 'Striking his foes in their weak points, he covered his own weak ones.'

—ll. 18-20. Said by Rākshasa to Lakshmi, with re-

ference to the want of appreciation of merits shown by her in leaving Nanda and falling in love with Chandragupta.

—ll. 21.—28. Said to Vidushaka by Dushyanta who was pleased with the *picture* of S'akuntalā, though he had himself first repudiated her when she came to him *in person*.

P. 69. ll. 3—4. Said by Rāvana to Sītā, when she contemptuously spurned all his supplications. प्रतिपत्तिपराद्भूम्यस्मी 'not inclined to acknowledge me' as your lord.

—ll. 8—9. स = जनकः आप्तवचनात् 'from the words of the trustworthy sage.' At these words of the sage, Janaka became assured of the manly heroism existing in Rāghava though he appeared to be but a boy. त्रिदशगोपभावके 'of the size of an Indragopa insect,' as small as &c.

LESSON X

P. 79. ll. 5—6. विश्रंभातिशयप्रसंगसाक्षिणः 'bearing testimony to the occurrences (incidents) of much familiarity.' between us two.

—I. 7. एवमवस्थिते 'under these circumstances.'

—I. 8. तत्र प्रभवति देवी 'your ladyship has full power to do that' &c.

—ll. 11—12. अयं जनः, i.e., Mālatī. न खलु &c. 'that being is surely not dead, who is remembered by his beloved.'

—I. 19. समरशिरसि 'in the front of battle,' 'in the thickest of the fight.'

P. 80. ll. 1—3. सर्वदेवमयस्य 'he was like Nārāyana, who represents all gods, because he had the several deities dwelling in himself.' Dharma in the mind, i.e., he was as straightforward or righteous as Dharma, &c.

—ll. 5—6. 'Certainly Dharma staying here in his entirety, setting at a naught the sports of Kali age (being

not influenced by its effects) does not think of the (good old) Krita age,' the age proper for Dharma ; so good is the life of those who dwell in this hermitage.

P. 80. l. 8. तत्र प्रसादस्य &c. 'but with you, the blessings have preceded your favour,' against the general course of cause and effect.

—l. 10. शीर्षच्छेदः 'to be decapitated.' ते = त्वया.

—ll. 11-12. अकामयेतां scil. the two mothers Kausalyā and Sumitrā.

—ll. 13-14. Said by Sita to Lakshmana, when she was ruthlessly abandoned. मदुचनात् 'in my name.'

—l. 15. द्वादशः परिवत्सरः 'it is now 12 years since the world was made destitute of the queen.'

—l. 17. मंथित्प्रभिज्ञानं = मैथिलि अभिज्ञानं.

—ll. 20-28. सा = सीता. पुरः &c. 'Knowing the entry of the monkey into the (impregnable) city Lankā to be a miraculous occurrence.'

—l. 24-27. Reflections of Sītā, at her first seeing Maruti alighting in the garden. She first believes him to be Rāvana. ll. 26-27 State why she does not believe that the person had been sent by Rāma. 'Dwelling to the north of this sea, how could Rāma know this city situated to the south of the salt ocean'?

LESSON XI

P. 86. l. 1. Said by Parivrājikā, when she was told to sit as a judge to decide the quarrel between the two dancing preceptors. पत्तने &c. a question ; 'is a jewel examined in a village there being a town (hard by),' meaning that the king alone was fit to do the duty asked of her.

—l. 3. मा तादत् 'oh, do not do so,' 'hold, hold.'

—l. 5. कि दीपिकापौनश्चत्येन 'why the superfluity of lights' 'why want these lights,' they are s"perfluous.

p. 86. I. 7. कि वृत्तं 'what became of her ? ' ' how it fared with her ? '

—I. 8. रघुकदंबकेषु ' the pre-eminent among Raghus.

—I. 13. स्मर्तव्यशेषं नयामि 'make him only remain in memory,' i.e., kill him.

P. 87. II. 3-4. बीजं Sītā herself, who, when she was pregnant, was cast off.

—II. 5-6 सा Prithvi. मा मेति व्याहरत्येव ' just as he (the lord) was saying ' oh, do not, do not take her away.'

—I. 14. पतनाय बल्लरी 'a creeper (dependent on the tree) tends (is sure) to fall down.'

—II. 17-18. The strong-minded are not deterred by the appearance of danger.

—I. 21. सन्तानवाहीनि 'continuously flowing,' ' incessantly working.'

—I. 22. स्रोतः सहस्रेरिव संप्लवते 'flow together, as it were, in thousands of currents,' find out thousands of new channels to vent themselves.

—I. 23. पञ्चभिः 'the five constituent elements.' पञ्चत्वं गते 'reduced to one state of five,' resolved or decomposed into its component members.

P. 88. II. 1-2. तस्मिन् = अस्त्रे, the missile which was used by Kus'a against Vāsuki to get back his golden bracelet. समाविद्ध &c. 'with its hands in the form of waves tossed about through agitation.' रोधांसि निघ्नन् 'violently dashing against the sides.'

—II. 5-8. Rākshasa says to Malayaketu that everything is ready for action, and every circumstance is favourable to them. त्वद्वांचान्तरितानि 'obstructed by your desire,' i.e., 'only desire to march onward, and everything else is ready.' the several locative absolutes show the favourable circumstances. चलिताधिकारविमुखे 'indifferent, being dismissed

from his authority.' यार्ग &c. योग is superfluous; 'whose business is only pointing out the way.'

P. 88. ll. 9-12. Said by As'vathāman. I. 9. 'Who acted like the submarine fire in the ocean consisting of the enemy's forces lapped by the flames of the missiles hurled against them.'

LESSON XII

P. 95. ll. 1-4. These four lines give the use of all the short forms. वः-नः in the sense of the instrumental; 'fit to be served by you or us.'

—I. 7. कार्यवशात् 'for my purpose,' that I might understand and realize the events of that time.

—ll. 8-9. Said by Sītā. जातनिकिशेषाः 'just like my children.'

—I. 10. वाग्विष्यीभूतः 'who formed the subject of our talk.'

—I. 19. सन्दिशन्ति 'send love-messages.' समुपसर्पति draw near their beloved ones.'

—ll. 21-22. एकः —अपरः Aja and Raghu. प्रभुशक्तिसंपदा 'by the excellence of his sovereign power,' प्रभुशक्ति consisting of कोष, दण्ड and बल. प्रणिधानयोग्यया 'by the practice of concentration (meditation).' शरीरगोचरात् 'visible in (pervading) the body.'

—ll. 24-25. Krishna says to Arjuna: 'Those who are deprived of their discerning power by various desires, look up to other Gods, performing various rites and controlled (guided) by their own nature.'

P. 96. ll. 3-4. Describe the state of those who are puffed up with the possession of riches. व्यसनशत &c. 'though become the mark of hundreds of calamities,' though exposed to hundreds of miseries, they do not perceive that their fall is imminent like that of the drops of water on the ends of grass growing on ant-hills.

—I. 5. मणिदर्पणमिव &c. on account of its lucid and transparent water, it served, as it were, as a mirror for the Goddess of Splendour to see her face in.

P. 96. ll. 8-9. नरपतिः the Chedi king. आविश्चकार ‘put forth,’ ‘exhibited.’

—I. 12. अर्थोद्धरणा विरहितः ‘devoid of the warmth of wealth’; cf. the English phrase ‘a warm man.’

—I. 25. ‘As is seen in Chitrà and the moon in their conjunction when freed from mists.’

—II. 26-27. The peculiarity of a slanderer is that he poisons the ears of *one* and destroys *another* (by reason of his backbiting), unlike the ordinary course of bites, which kill only him who is bitten.

P. 97. ll. 1-2. Describe the qualities of Aja. I. 2. ‘The Prince did not differ from his (generating) cause, his father, just as a lamp lighted from another, does not differ from it.’ (in flame or light.)

LESSON XIII

P. 102. I. 1. ते गति ज्ञास्यन् ‘wishing to know your fate.’ what had become of you.

—I. 3. वारितप्रसरः ‘prevented from advancing.’

—II. 5-6. श्रुतमृषेः ‘learnt from the sage,’ of which he had heard from the sage. I. 6. ‘Rāghava became excited though he was not conscious of the acts of his former existence (in the Dwarf incarnation.)’

—II. 11-12. Said by Mahāśvetā, when her mind was drawn by Cupid towards the holy sage Pundarīka.

—II. 14-15. Said by Ganadāsa, when Dhārini was not willing to allow him to exhibit his skill in acting in the person of his pupil Mālavikā. क्रियासंकान्ति ‘the power of transferring or imparting to another what one knows or can do.’

—ll. 20-21. क्षेमाय 'for security,' to ensure their safety नमून् हन्तीति शब्दः; and hence the significance of his name.

p. 102. l. 27. कथकैशिकेन्द्रः = भाजः, the king of the Vaidarbhas. चन्द्रं &c 'like the sea, with its surging waves, going to meet the moon,' which occurs at the phenomenon known as Tides.

LESSON XIV

P. 107. l. 19. अत्रभवतोः of Haradatta and Ganadàsa. मानसंघर्षः 'a literary contest,' a contention for superiority in knowledge.'

—ll. 21-22. Said by Agnimitra to Vidûshaka when the latter told him how he had made Mâdhavikâ set at liberty the two girls Mâlavikâ and Bakulâvalikâ.

—l. 23. Said by Purûravas to Chitrâlekhâ and Urvasî, when they were called up to execute an order of their lord Indra.

P. 108. l. 2. अवश्यकर्तव्यतामापतिं 'has become such as must be done,' has become an imperative necessity.

—l. 3-4. दक्षिणाक्षि &c. 'should be made to take the hint given by the contraction (winking) of the right eye.' - you should wink at them in such a manner that they will at once understand what you mean.

—ll. 8-9. I consider him to be the best man who respectively obliges and retaliates upon him who has helped and laughed at him in adversity.'

—l. 11. 'The king should remove the afflictions of a person who is distressed and who dwells in his dominions.'

—l. 14. उत्कान्तमिवासुभिः 'their life left them, as it were.'

—ll. 18-19. Said by Râkshasa, when he was told that a person desired to see him on urgent business.

—ll. 21-22. 'When you have thus completely fille-

the measure of your sins, the anger of the Pàndavas will set only as a trifling cause to lead you to your doom.'

—I. 25. 'A heart, agitated by grief, is eased (disburdened) only by lamentations.'

P. 109. I. 2. पृष्ठतः कृत्वा 'putting in the back-ground,' repressing.

—I. 4. Describe the fame of Raghu. अनुबन्धि 'ever-continuous,' eternal. इयत्तया परिच्छेत् नालं cannot be circumscribed within any limits.' i.e., no determinate limit can be set to it.'

—II. 6. हृसितं मुदा प्रसित 'laughter delightfully continued.' विलसितं &c. 'joyous sports, enlivened by love' decreased. हृतसंमदा: 'destitute of exhilarating passions.' पुराहितं &c. 'and what was beneficial to, and desired by, the town was not done.'

—II. 8-11. Said by Kanya when sending Dushyanta a message. संयमधनान् 'whose only wealth is their restraint of passions.' कथमप्यवांचवकृतां 'not in any way brought about by her relatives.' II. 10-11. 'She should be looked upon by you as one of your wives with a respect common to all. Further than this rests with fate; it should not be uttered (referred to) by the relatives of the bride.'

LESSON XV

P. 116. I. 9. मिथ्यावार्तासिन्देशकैः 'by false accounts and messages.'

—I. 18. इष्टिपशुमारं भारितः 'slaughtered like a sacrificial victim.' सः = मातलिः.

—II. 19-20. चित्रलेखाद्वितीया 'having Chitralekhà for "her companion.'

P. 117. II. 3-4. क्रोधविहृता scil. शूर्पणखा. भ्रातरी Khara and Dùshana.

—II. 6-7. लतानुपातं 'repeatedly bending down the creepers.' नद्यवस्कन्द &c. 'would sip water, troubling the (waters of) rivers.' चारुशिलोपवेषं 'seating himself on some charming rock.'

—I. 12. विश्वासप्रतिपन्नानां 'who have entered into confidence', who repose in confidence.

—II. 16 'Overcoming (all sense of) shame, warding off decorum, and at once rooting out strength of mind.' अंथरविवेकं 'slow in (forming) judgment.'

—I. 24. अमन्दलीलया 'with graceful agility.'

P. 117. I. 25 स्थिते अर्धरात्रे 'when it was midnight.'

P. 118. II. 1-2. विप्रदर्शँ...यता 'who made an attempt at killing whomsoever she considered (saw) to be a Brahmana' जिधासुवेदं...स्त्रः 'who took resplendant missiles to kill whomsoever he knew to be murderous.'

—II. 4.5. 'Better that he dies or is dried up &c. who does not abide by his elders' order in the case of a difficult thing (to do which is an arduous duty); how much more so when he is told to travel abroad ' (a comparatively easy task).

—II. 7-10. Rākshasa blames Malayaketu for suspecting his conduct without any ground. 'How' says he, 'did it not occur to his mind that he, who even now served his master's cause though they themselves were dead and gone, would not certainly ally himself with his professed enemies, so long as he *lived safe and sound* ?'

LESSON XVI

P. 123. I. 25. नौगुणदोषतः परिच्छेतुं 'to examine or test us with regard to our merits and demerits, so as to ascertain our excellences and defects.'

P. 123. I. 26. समयपूर्वं 'attended with promises or agreements.'

—I. 3. Said by the son of Pururavas, when he was about to be entrusted by his father with the serious responsibility of governing the kingdom.

—I. 81. का गणना 'what need we say of,' 'much more is it true in the case of.'

P. 124. ll. 1-2. अचिराधिष्ठितराज्यः 'who has newly acquired sovereignty,' whose sovereignty is newly established. अरुद्भूलत्वात् 'not having struck deep roots in (the minds of) his subjects,' and who, therefore, resembles a tree which is loose on account of its being newly planted (when it has not struck its roots deep in the soil).

—II. 7-8. 'The life described was Rāma's; the work belonged to Vālmiki, and they themselves had voices like those of Kinnaras; so what was there which was not calculated to enchant the hearer's mind'?

—I. 18. अनुभवसमां वेदनां 'an agony equal to that when (they are) experienced,' i.e., the same grief as that when the miseries are actually suffered. स्मरण &c. 'Be, therefore, pleased, not to make your life the fuel (prey) of the fire of sorrow caused by the recollection (of past incidents).'

—II. 23-24 Said sarcastically by Bhima.

—II. 25-26 & P. 125-II. 1-2. वेगोदयं 'deadly by reason of its quickness of circulation,' 'deadly in its effect.' अभरः 'this pre-eminence or superiority' exists in them naturally (जात्या).

—II. 3-4. Said by S'iva disguised as an ascetic. बहुक्षमा 'possessed of much patience.'

—I. 6. Said by the seven sages to Himalaya: 'join your daughter with him, like meaning with words.'

—II. 7-8 शुचो वशं गन्तुं नाहंसि 'be pleased not to give way to sorrow.'

—II. 10-13. यमी 'the twins,' i.e., Nakula and Sahadeva कथंव नास्ति 'no account need be taken of.' विस्फुरित &c

*who has drawn (made to vibrate) his circular bow' (or perhaps his bow and wheel).

LESSON XVII

P. 181. ll. 27-28. & P. 182. ll. 1-2. भृः goes with प्रतीप्.
l. 2.. 'In this way young women attain to the position of house-wives; those of an opposite character are the banes of their families.'

—ll. 11-12. अनन्यभाजं 'not devoted to any one else.' तथ्यमेव, for she *did* afterwards obtain a husband of that description in Hara. l. 12. 'The words of the great (lords) never bear a contrary meaning in this world,' i.e., never turn out false.

—ll. 14-15. The might of Rāvana is here described. 'Who night and day disturbed the heaven by contending with the enemy of Namuchi (Indra)' by doing the various things given in line. 14. पुरी = अमरावती

P. 127. ll. 19-20. घनबद्ध &c. 'May the people rejoice' deriving delight from the close (familiar) talks with their friends and relations.'

—l. 27. 'There are ups and downs in the state of man as in the course of the wheel.'

LESSON XVIII

P. 189. ll. 1-2. Said by S'ukanāsa in vindication of Chandrāpida's conduct.

—ll. 5-6. 'One who longs to secure S'rī may or may not get her; but how can he, who is desired by S'rī herself, be unobtainable'?

—l. 7. कायंहंतारं 'marrying the interests.'

—ll. 11-12. Krishna here describes the importance of religious actions.

—ll. 18-14. कथं भवत् 'what will be its state' ? तत्तुत्य = भीमद्रोणतुल्य.

—ll. 24-25. P. 140. ll. 1-2. The king names the several things he hopes Urvasi will do. गृहा 'being herself hidden or invisible.' बलादानीयेत पदात्पदं 'may be forcibly brought (as it were) step by step,' so unwilling is she through fear, to advance.

—ll. 3-4. धृवेच्छा 'of resolute will.' l. 4 'Who can turn back in the contrary direction (thwart) the mind which is firmly resolved upon securing its desired object, and water flowing towards a lower ground ?'

—ll. 9-10. Said by Sita. 'Or I should certainly be reckless of this wretched life of mine, fruitless on account of (my) ever-lasting separation from you (i.e., would gladly abandon it), if your seed implanted in my womb, and which must be preserved, were not an obstacle in my way.'

—l. 11. दंष्ट्रांकुरात् 'from the pointed (sharp) jaws.'

—l. 17. भूतये goes with नृपतेः in the next line.

—l. 18. They are the (real) servants of the king; others are like wives, who follow their husbands for *their* own good.

—l. 19. जीवितापहा 'mortal,' 'fatal to life.'

LESSON XIX

P. 144. l. 14. आदिर्भूतज्योतिषां 'to whom the Supreme Light has manifested itself.'

—ll. 22-23. प्राणः &c. 'did not deprive him of his life.' अपि तु &c. 'But he, whose will was inconceivable, caused him when all his wounds had been healed, to be led to the prison and caused it to be estimated or calculated by astrologers.' &c.

—ll. 25-26. प्रसेदुः 'brightened up.' प्रदक्षिणाचिः &c. 'the fire accepted oblations (thrown into it) with its flames on the right.'

P. 145. ll. 1-2. परमेयपुरःसरौ 'with a limited (very small which could be counted) retinue.' अनभावविशेषात् 'by reason of their superior lustre.'

—ll. 3-4. अत्यगादाश्रमं 'passed by the hermitage' without stopping there for fear of obstructing the sage's penance.

LESSON XX

P. 154. ll. 29-30. 'If the two princes had grown up without any harm, they should have, by this time, attained to your age.'

P. 155. ll. 4-5. Said by the seven sages to Himalaya. 'How could the serpent have sustained the Earth with his tender hoods, if you had not supported it from its very depths.'

—ll. 8-9. असौ, *i.e.*, Kapālakundalā. पापं, *i.e.*, killing Mālatī.

—ll. 10-11. 'That servants succeed even in great works is the result of the honour paid to them by their masters in assigning to them those duties.'

1. 17. अन्यलिखित 'any other document or paper written by him.'

—ll. 23-24. स्फूरणीयशोभे 'whose beauty was enviable.' परस्परेण goes with हृदं 'had not intended these two as a couple.'

—ll. 27-28. P. 156. ll. 1-2. मोहकलिङं 'confusion or taint caused by ignorance.' निर्वेदं गन्तासि &c., 'will become indifferent to all that you have heard or will hear.' श्रुतिभिः प्रतिपत्ता 'confused by what you have heard.'

—ll. 3-4. Masters of great cars great chariot-warriors will think that through fear, you desisted from the fight; then you, having been once highly thought of by them, will fall to littleness.'

LESSON XXI

P. 161. ll. 23. कान्तमात्मीयं पश्यति 'considers his own as beautiful.'

P. 162. l. 2.-3. द्वंद्वसंप्रहारं 'Mutual conflict.' प्रत्युपस्थिते 'when it has come to this pass.'

—ll. 4.-6. अलमप्रभुः 'altogether powerless.' अन्धकारता-मूपयाति 'grows dim.'

—l. 17. उत्कर्षनिकषः 'a test or criterion of superiority.'

—ll. 18.-19. Said by Rāma to Vālnīki. ताः = प्रजाः.

—l. 22. सभाजनाक्षराणि पातयिष्याभि 'I shall drop a few words of compliments' as proceeding from you.

P. 163. ll. 3-6. Mahās'vetā means that if she, acting in pursuance of the dictates of propriety, were to become ready to die, she would reject the request of Kapinjala and at the same time incur the sin of having caused Pundarīka's death.

—l. 7. अगृहीते राक्षसे 'so long as Rākshasa is not won over.'

—ll. 11-12. Said by the enraged S'ārangarava to Śakuntalā, when he found the king denying all knowledge of having ever before married her. तथा त्वमसि, i.e., जारिणी.

—l. 16. क्रियार्थं 'for religious rites.'

P. 168. l. 17. एनं 'the soul' नित्यजातं-नित्यं-मृतं 'ever born, ever dead.'

—l. 19. लक्ष्मीं तनोति 'adds to, enhances, the lustre.'

LESSON XXII

P. 169. l. 30. स्वरसंयोगः 'combination of notes,' voice.

P. 170. l. 5. अतिभूमिं गतेन 'having reached its climax,' excessive.

—l. 11. अहो जाने 'how I fancy.'

ll. 13-14. 'The wise accept the one or the other after

careful examination (for themselves); a fool only has his mind guided (influenced) by the convictions of others.'

—l. 16. चिन्ताविपद्धः 'antidote against anxiety.'

—l. 25. On account of the pitchy darkness 'the sight has become useless, like service rendered to a wicked man.'

P 171. ll. 5-7. न वैधि &c. 'he fell down on the ground whether through the force of love &c.....I do not know.' सदोविपाकस्य 'which reaped its fruit immediately.'

—ll. 8-9. पात्रविशेषन्यस्तं 'placed in, imparted to, an excellent material.' गुणान्तरं 'a higher excellence.'

—ll. 14-15. स सखा 'Cupid, your friend.' l. 15. 'I am, as it were, the wick of the lamp, all covered with smoke in the form of this unbearable calamity.'

—ll. 16-17. 'Since even one's own body and soul are known to be subject to separation (or subject to union and separation), say why separation from external objects (such as wife, children &c.) should trouble a wise man.'

—ll. 20-21. 'Said by Rāma, when his mind was vacillating as to whether he should abandon the innocent Sītā, or turn a deaf ear to scandals about himself. एकपक्षाश्रय &c. ' being at a loss to follow any *one* alternative, his mind was swaying backwards and forwards, like a swing.'

LESSON XXIII

P. 176. l. 12. भर्तृगतया 'about her husband.' गतया = संबंधिन्या.

—l. 15. उन्मितोपदेशः गणदासः 'Ganadāsa's instruction was found to be superior.'

—ll. 24-25. देवस्य *i.e.*, of Dushyanta. Said by the Chamberlain when he was going to report the arrival of Kanva's pupils. उपरोधकारि 'causing trouble or disturbance, trouble some.'

p. 177. l. 3. Said by Parvati to her friend. स्फुरितोत्तरावरः = स्फुरणभूयिष्ठः अवरो यस्य सः 'whose lip was greatly throbbing,' making a movement to speak ; or better still 'whose upper and lower lips were throbbing.'

—l. 4. तस्मात् = महतोऽपभाषमाणात्.

—ll. 12-18. परोक्षमन्मथः 'who has had no perception or experience of love,' who is out of the reach of the influence of love. l. 13. 'Let not, O friend, that (which was simply uttered in jest), be taken in earnest.'

—ll. 22-23. Said by Sarangarava to Dushyanta when he said he could not believe Sakuntala's words. शाठ्यमशिक्षितः 'untrained to guile.' अप्रमाणं 'is not (regarded as) an authority,' 'is not held trustworthy.' विद्या इति 'considering it to be a regular branch of learning.'

—ll. 24-25. त्वं यस्य नेत्रयोः पथि स्थिता 'in whose range of sight you stood' by chance, and whose eyes, therefore, became अवंग्य (not useless, having reaped their fruit). रुद्धसौहृदः 'of deep-rooted friendship.'

—ll. 26-27. Said by Himalaya to the seven illustrious sages. रजसोपि परं 'even higher than (transcending) the *Rajas* quality.'

P. 178. ll. 1-2. Raghu's father was not only the sole Emperor, but also the sole (unrivalled) archer in the land.

—ll. 3-4. सुखथव 'pleasant to hear.' दिवोकसां पथि = आकाशे.

—ll. 7-8. अन्यथावृत्ति 'changed,' 'perturbed.' कंठश्लेषप्रणयिनि 'longing for a close embrace of the neck.'

—l. 11. अशिक्षितपटुत्वं 'untaught guile or cunning.'

—ll. 15-16. Agnimitra means to say that the severe pangs caused by Cupid seem hardly consistent with his weapon which is apparently so harmless, being only made of flowers ; therefore the saying that, 'the softer it is, the harder (to bear),' is realised in Cupid.

—ll. 17-18. °दर्शनाश्वासि 'derives encouragement or consoles

itself by seeing the manifestations of her love.' रूति &c.
 'the desire of both of us produces satisfaction,' the very
 idea that we love each other contributes to make me happy.

LESSON XXIV

P. 184. ll. 22-23. Said by the Sūtradhāra to his wife when she was making grand preparations for a banquet in honour of Brāhmaṇas in view of the coming lunar eclipse, which, in his opinion, could not then take place.

P. 185. ll. 1-2. तिष्ठतु पुरस्तात् 'let it stand over.'

1. 5. भवितव्यं च &c. 'and the days are sure to become pleasant on account of the absence of heat.'

—l. 6. प्रणयिप्रियत्वात् 'on account of his affection (kind feeling) for his devotees or worshippers.' तां = मालां.

—ll. 13-16. The plan suggested by the family-priest when the king refused to acknowledge S'akuntalā as his wife. अनभवती = शकुन्तला. उपदिष्ट 'told,' 'foretold.' तत्त्वाणोपपन्नः 'endowed with the signs (of an emperor).' विपर्यये 'if the result be otherwise.'

—ll. 21-22. Said by Kus'a to the presiding Goddess of Ayodhyā when she had found her way into the king's palace, though closely bolted. लब्बान्तरा 'having got an access to.'

—ll. 26-27. बाहूत्सेपं 'throwing up her arms.' स्त्रीसंस्थानं ज्योतिः 'a flash of light in female shape.' अप्सरस्तीर्थं name of a holy place.

P. 186. l. 8. निशितनिपाता: 'of sharp descent,' 'sharp-falling.'

—ll. 9-10. च-व in every line has the sense of 'scarcely-when.' घनाघनः compact and condensed.

LESSON XXV

P. 191. I. 18. ज्ञानवृद्धभावः 'being advanced (grown old) in knowledge', i.e., though both are equally learned. पुरस्कारमहंति 'is entitled to precedence.'

—I. 20. Said by Vidūshaka who had expected to get a *vāyana* from the preceptor of dancing.

—I. 22. अनियन्त्रणानयोगः 'can be freely (without any reserve or restraint) questioned.'

—II. 25-26. तत्पाटवात् the skill of Kāmamanjari who had entirely fascinated his mind.

—II. 27-28. बद्धकलकले 'who had set up a loud uproar.' प्रदीप्तशिरसं 'with his hood expanded.' भीतो नाम 'pretending to be afraid,' 'like one afraid.'

P. 192. I. 1. वृषाक्षरं 'an incision in wood or in the leaf of a book caused by an insect or book-worm and resembling somewhat the form of a letter.' चायेन 'in a fortuitous and unexpected manner,' 'by a happy chance.'

—II. 6-9. Said by Rāma when he felt the balmy touch of Sītā's hand.

—II. 12-13. प्रयोगेणाधिक्रियतां 'should be made the subject of representation,' 'should be brought out on the stage.'

—II. 18-19. Said by Rāma when the old Chamberlain addressed the newly-crowned king in his usual familiar way as 'Rāmabhadra' and stopped short, discovering the impropriety. तातपर्जनस्य 'the servants of my father,' hence old enough to call Rāma Rāmabhadra instead of Mahārāja. यथाभ्यस्तं 'as is your wont,' 'as you are accustomed to do.'

—I. 20. अष्टादशवर्षदेशीयः 'about 18 years old,' 'whose age bordered on 18.'

—I. 25. अनुज्ञातकमः 'not leaving the bounds of propriety.'

—II. 26-27. & P. 193. II. 1-2. आत्तदण्डः 'having assumed the sceptre.' अतनुषु &c. 'There may be kinsmen in

affluent circumstances (when there are abundant means of income), but in you is summed up (comprehended) the whole duty of a kinsman towards your subjects,' i.e., there may be found many parasitical gluttons in days of prosperity, but you are the real kinsman of the people in good as well as bad days.

—ll. 3-4. करणोज्जितेन 'forsaken by the senses' of perception, touch &c., i.e., grown senseless. तैलनिषेकविन्दुना 'with the drop of dripping oil.'

—ll. 5-6. कान्तिप्रदः 'giver of lustre.' मासो &c. 'the month of Vais'akha,' spring-time, when the trees are laden with flowers.

LESSON XXVI

P. 196. l. 21. कुब्जलीला 'the gait of a hump-backed person,' or 'the manner of the Kubja plant,' a bent gait.

—l. 28. प्रत्युत्पन्नमति 'possessed of ready wit,' 'having presence of mind.'

—l. 26. खलीकरोति 'makes one act wickedly.'

P. 197. ll. 3-4. यदणीयसि &c. 'that a great regard is shown (to a person) even for a small cause or occasion.'

—l. 5. अलमन्यथा गृहीत्वा 'do not misunderstand me.'

—l. 7. 'Generally persons, equally learned, are jealous of each other's renown.'

—l. 11. चीयते 'is attended with fruit; becomes fruitful.'

—l. 24. कल्याणी 'the sacred cow.'

—ll. 25-26. Said by Aja, when the celestial garland, dropping on Indumati's bosom, deprived her of life, but did him no harm.

LESSON XXVII

P. 203. ll. 1-2. अभिनिवेश्य 'directing (the mind) to objects.' कालांतरक्षमो न भवति 'is unable to brook delay.'

—ll. 12-13. इदृशः &c. 'such has turned out to be the lot (fate) of your being created.'

—ll. 16-17. The meaning is that, the more the desire for wealth is cherished, the more it leads one to commit *dark* deeds. The simile is taken from a lamp, which gives out more and more soot as the flame is made brighter and brighter.

—l. 23. भस्मावशेषं चकार 'reduced to ashes.'

P. 204. ll. 1-2. 'Just as the Ganges is revered for having taken its rise from the foot of the Supreme Being (Vishnu), so also is it revered for having derived its second source from your high head.' Said with reference to the Himalaya mountain personified, उच्चिरसा 'whose head (peaks) has gone up' into the sky.

—ll. 7-8. अभिषेकात्ते 'at the conclusion of the coronation ceremony.' l. 8. 'By which their own sacrifices, with complete gifts, would be completed,' i.e., wealth sufficient to enable them to complete their sacrifices.

—ll. 10-11. विरलजनसंपाते 'frequented by a few people.' विमानोत्संग name of the king's palace.

—l. 19. लोकयात्रा सिद्धा 'this course of life is settled.'

P. 205. l. 3. 'Since transitoriness first clasps to the bosom one that is born, and then the mother like a nurse, what ground is there for lamentation?'

—ll. 7-8 उभयोः = कुशलवयोः; 'the people wondered not so much at their skill in music as at their thorough disregard of the free-will gifts offered by the king.'

—l. 11. A salutary advice to those who are in the habit of doing things at the eleventh hour.

LESSON XXVIII

P. 210. ll. 12–13. Said by S'ukanāsa to Chandrāpīda.
सुखं विश्वन्ति ‘easily find access to.’

—ll. 16. सर्वतोमुखी ‘in every respect,’ ‘unlimited,’ ‘complete.’

—l. 17. यस्य refers to Himālaya.

—ll. 20–21. The idea of the lines is best expressed by
‘Union is Strength.’

P. 211. ll. 7–8. Said by Chandrāpīda's mother to
Manoramā at the time of allowing him to go to bring back
Vais'ampayana.

—ll. 9–10. असंशयं &c. scil. शकुन्तला l. 10. The meaning
is that the secret prompting (the inner voice) of the heart
of good men is a safe guide for them to follow, since it can
never think of an illegitimate object.

—ll. 11–14. Said by Dushyanta to S'akuntalā. एवंप्रायाः &c.
For such, for the most part, is the behaviour of those,
over whom darkness (of infatuation) exercises mastery,
in auspicious (good) matters (on auspicious occasions).

—ll. 15–19. एवमादिभिः, i.e., उपायैः सा = उर्वशी तदाश्रयिणी
‘relating to her.’

—ll. 20–21. ‘They call you who are immovable
(another) Vishnu, for your belly (interior) (like Vishnu's)
has become the support of beings, movable and immovable.’

—ll. 22–25. Describe the position in which the cloud
messenger will probably find the Yaksha's wife. भावगम्य
‘conceived by the mind.’

P. 212. l. 3. मखजं ‘caused by the great Vis'vajit
sacrifice,’ ‘in which Raghu had given away all his wealth.

—ll. 5–6. इयं Mālavikā. प्रेष्यभावेन ‘in the capacity of
a servant.’ का ‘like.’

—ll. 7-8. पंक्तिरथः = दशरथः, पंक्ति meaning '10'. What Das'a-ratha, transgressing the rules, did, was indeed forbidden to the king ; (how, then, did he, a wise king, do it ?) for even learned persons, when blinded by (the quality of) darkness (passion) set foot on the wrong road.'

—ll. 22-25. Said by Rākshasa when he found the plot most cleverly laid against him by the wily Chānakya.
शकटेन = शकटदासेन his bosom friend

P. 213. ll. 1-2. Said by Agnimitra when he found it difficult to conceal any longer from Trāvati his ardent love for Mālavikā. खण्डनहेतवः 'occasions or pretexts to disappoint her.'

—l. 2. 'But not a form of courtesy (polite behaviour) towards proud or intelligent women, though (it be) greater than before, but wanting in sincerity.'

LESSON XXIX

P. 221. ll. 15-16. शक्ति 'regal power' which has three constituent elements : प्रभाव the majesty or pre-eminence of the king himself, 'मन्त्र 'the power of good counsel,' and उत्साह 'the force of energy'

—ll. 19-20. 'Oh ! the property of those who are bereft of support through the failure of issue (lineal descendants) passes over to another, at the decease of the original progenitor (from whom in a direct line the family is descended).

P. 222; ll. 1-2. These lines refer to Vishnu. कल्पान्तरदुस्था 'being in a distressed state at the end of the Kalpa (the time of general deluge). ऊर्हे 'was uplifted or drawn out.'

—ll. 3-4. परः 'enemy.' l. 4. 'For he (an enemy) and a disease, when growing, are regarded by the wise, as the same' (in their fatal effects), i.e., if their growth be not checked in time, they will prove very injurious.

—ll. 6–7. Said by the bards to Aja, at the time of announcing to him the time of rising. त्वत्प्रबोधप्रयुक्तां ‘employed to rouse you from sleep.’

—l. 10, सर्वतोगुम्बुः ‘having faces in all directions,’ because he was चतुर्मुख.

—ll. 12–13. स = हिमालयः. पितॄणां मानसीं कन्यां ‘the girl was mental creation of the Fathers’ (created by virtue of their desire, and not by the ordinary means.)

—l. 14. नव इव चिरेणापि ‘my grief is, as it were, new, although so many (12) years have since then elapsed.’

—l. 18. असौ Hanumat.

—ll. 22–23. The Jumna and the Ganges, having respectively black and white waters, seem to provide for each other black aloe and sandal ointment.

—l. 25. स्फुटश्चिव &c. ‘as if bursting out on account of the flood (excess) of internal excitement.’

P. 223. ll. 1–2. वयो &c. ‘the resemblance between Rāma and the two (Lava and Kus'a) differing only in age and dress,’ i.e., they two and Rāma resembled in every respect except age and dress. नाक्षिकंपं व्यतिष्ठत् ‘stood without the twinkling of their eyes,’ stood fixing upon them a steadfast gaze.

—l. 5. भरुतः सुतः: Bhima. दशितविकिंयं ‘who had shown a change in mind,’ i.e., emotion of anger.

—ll. 9–10. तद्योधा: ‘his warriors.’ l. 10. ‘On grounds covered over with excellent hides of antelopes and surrounded by vines.’

—l. 11. श्रुतपूर्णिगम्य ‘having acquired a sound knowledge.’ शरीरजन्मनः रिपून् Desire, Anger, Avarice &c., the six passions.

—l. 12. ‘They soon bring upon Wealth the stigma (ill-repute) of unsteadiness,’ i.e., wealth leaves such persons and becomes liable to be called चपला.

—ll. 13–17. प्रियप्राया ‘for the most part kind. l. 17. the flavour (interest) of which is unchanged (unabated) either before or afterwards,’ i.e., which is at all times equally pleasing.

—l. 19. न संस्थास्यते ‘will not stop,’ will be accomplished.

—ll. 20–21. सीतां obj. of इष्टः. उपाकृत्त ‘proceeded towards the sea-shore.

—ll. 22–23. The past participles are used as abstract nouns. l. 23. Lankā (with so many jumbled noises) produced a noise resembling that in the city of Indra.

—ll. 24–25. ‘The son of the Wind was for a time pleased at the sight of Rāvana being afraid, of whom, the thousand-eyed (Iudra) ceased from fight.

—ll. 26–27. यावदर्थपदां ‘having words just enough to convey the meaning,’ not using many words.

—l. 28. अखिलीकृत्य ‘without having made powerless.’

P. 224. ll. 2–4. मोषयद्वं भयं ‘do not entertain fear.’ महेऽन् name of a mountain. धैर्यमाधिष्ठत ‘their hearts took courage.’

LESSON XXX

P. 230. l. 19. नरपतिप्रबोधनार्थ, i.e., to turn the eyes of the Princes which were fixed upon the king, to the Chāndāla girl who was being ushered in.

—ll. 26–27. अनाश्रवासीत् ‘did not mind it,’ turned a deaf ear. समगिरेतां ‘pledged their word,’ ‘vowed.’

P. 231. l. 5. प्रतिविधाय तिष्ठत्यु ‘having adopted measures against the possible schemes of the king.

—ll. 7–8. वर्तयते ‘maintains himself,’ lives on elephants killed by himself. l. 8. ‘A great person, who, by his prowess, humbles the world, does not forsooth wish for his own sustenance from others.’

—ll. 9–10. असंसंख्यं ‘so as to be beyond calculation in countless numbers. अत्र ‘in this battle.’

—l. 13. The idea is that a warrior, having recourse to mild or soft means (such as forgiveness) should accomplish his object, just as a lamp sucks oil by means of the soft wick which intervenes, but for which the flame would be at once extinguished.

—ll. 14–15. शक्ति ‘strength’ and ‘the three regal powers. पादगृष्णं ‘the six expedients.’ अंगानि ‘limbs’ and ‘component members of a State.’

—l. 19. मा कस्यचिदुपस्कृथः ‘do not prepare (for me) may articles of food’ such as condiment, spices &c. (दूशपेय भोज्यादिकं किमपि मा कुरु).

—l. 25. वदमानः ‘shining forth’ (भासमानः).

P. 282. ll. 2–3. अवहर्तुमभियोक्ष्यते ‘will endeavour to go to a court of law.’ कौपीनावशेषं &c. ‘reduce him to absolute indigence.’

—l. 7. ‘He with his (left) arm (always) raised up, lifts his right arm in this direction conformably to greet me.’

—ll. 10–11. ‘He, void of pride always shows (to the world) his servants, as if they were his dear friends, treats his friends with a respect comon to his nearest relations, and his relations as if they were vested with important authority.’

—ll. 14–15. कृतपूर्वसंविद् &c. ‘who had previously formed a plot for the accomplishment of their scheme.’ समयोपलभ्यं ‘to be got at the time of the departure of Aja.’

—ll. 16–17. Said by Arjuna to S'iva. संविदामीश ‘lord of faculties.’ l. 17. विरोध &c. ‘Of those who, through folly become hostile, but afterwards become submissive.’

—ll. 18–19. शान्तिमधिकृत्य asked the preceptor ‘with reference to some expiatory rite for averting the evil.’ सं ‘resulting in good.’

—ll. 22-23. मूपतिः 'the Chedi king.' ll. 23. 'It is not probable that the lion (Krishna) will humbly crouch for fear of an attack.'

—ll. 24-25. 'He had scarcely mastered the characters or the alphabet written on the writing-tablet, when he enjoyed all the fruits of political instruction from his association with men advanced in knowledge.'

—ll. 26-27. उदधिश्यामसीमां 'having the ocean for its dark boundary,' i.e., as far as the very ocean. नगर &c. 'having arms as long as the bar of a city-gate,' which is both long and massive, and hence indicative of great muscular strength.

P. 283. ll. 5-11. Describe the As'oka garden of Rāvana.
लतां नर्तयमानवत् 'as if making the creeper dance to the breeze.'
संत्रस्ता: 'afraid of Rāvana.' नायासयन्त 'did not interfere with or affect,' each coming round in due rotation. स्मरात् 'being love-smitten.'

—ll. 13-14. The elephant, with his body tossed up, and hence imitating the lord of mountains about to dart up into the sky, made the driver get on himself, who placed his foot on the foot of the elephant slightly bent.



CHOICE EXPRESSIONS AND IDIOMS

A

स दैवाधीनः कृतः, यद्भावि तद्भवतु इत्युक्त्वा परित्यक्तः 'he was abandoned to his fate.'

तव निर्णये स्थास्यामि, तव निर्णयः प्रमाणं 'I shall abide by (bow to) your decision.' प्रतिज्ञां-अभिसन्धां-पालयति 'abides by his promise.'

यथाशक्ति, यावच्छक्षणं 'to the best (utmost) of one's ability,' all that one can do, as far as possible.

बहुकौतुकः स देशः 'the country abounds in curiosities.'

पञ्चवर्षदेवीयः 'about five years old,' मध्याह्नप्रायः-कल्पः समयः 'it is about noon.' कि कर्तुमुद्यतोसि, किकार्यव्यग्रोसि, किमारंभस्त्वं 'what are you about.'

स सर्वेषां यूधिन तिष्ठति 'he stands above (at the head of) all.' अदत्तावकाशो मत्सरस्य 'above envy.'

सा दाहणा प्रतिज्ञा लोके प्रकाशतां गता-प्रकाशीभूता 'the dreadful vow became known abroad.'

शून्यमनस्क, शून्यहृदय, हृदयेनासन्निहित, विगतचेतन 'absent minded.'

कुत्तमेतादृशैन असंगतेन प्रलापेन 'do not talk so absurdly.'

मनोरथानामगतिर्न विद्यते 'nothing is inaccessible to desire.'

मरणं प्रकृतिः, विकृतिर्जीवितमुच्यते 'death is nature, life is but an accident.'

भावमनुप्रविश् accommodate oneself to the will of.'

एकचित्तीभूय 'with one accord.' यदृच्छया, स्वयंस्वेच्छातः 'of one's own accord.' तद्वचनानुसारेण-नानुरोधेन 'in accordance with his words.' अनुज्येष्ठं 'according to seniority.'

राजेति का मात्रा-गणना मम 'of what account (consideration) is a king to me' (I defy him).

दैवहृतकं, दाखदैवं, हतदैवं 'accursed or wretched fate.'

APP

दलवती शिरोवेदना मां बाधते ' I am suffering from a bad strong headache.'

भवतोऽविनयमल्लरेण परिगृहीतार्था कृता देवी 'the queen was made acquainted with your immodesty.'

ते स्वकर्मं साधु निरवाहयन्-आचरन् they *acquitted* themselves well.'

शासने तिष्ठ भर्तुः 'act up to your master's orders.' लक्ष्मीभूमिकायां वर्तमाना 'acting the part of Lakshmi.' कुरु प्रियससीवृत्ति सप्तलीजने 'act the part of a dear friend towards your rivals.' ननो-वाक्कायकर्मेभिः *in action, thought and speech* (in thought, words, and deed.)

कुशाग्रबुद्धिः 'acuteness (sharpness) of intellect.'

यथाकालं व्यवहर adapt your conduct to circumstances.' तस्यैक-देशः अभिनेयार्थः कृतः 'a portion of it has been *adapted* to the stage.'

लक्ष्मीं तनोति adds to the lustre of.' गंडस्योपरि चिटिका संवृत्ता, अयमपरो गंडस्योपरि स्फोटः this is another evil to add to the first' (*lit.* 'a pimple has grown upon a boil').

मधुरालाप, प्रियवद 'of agreeable address.' अदत्तवाहयनामा लेखः 'a letter without any address upon it.' दत्त-लितित-मद्वाहय-नाम पत्रं प्रेषय 'send the letter to my address.'

आमंत्रयस्व-आपृच्छस्व सहचरं 'bid adieu to (take leave of, bid farewell to) your friend.'

सर्वविश्रभेष्वभ्यंतरीकरणीया 'she should be admitted to all confidential matters.' तस्या विकारो विलंबाशमः 'her illness admits of no delay.'

वयोवृद्ध, प्रवयस् 'advanced in age.' ज्ञानवृद्ध 'advanced in knowledge.'

मम छिद्रेण लब्धावकाशः taking advantage of my weak point.'

वसन्तसमयावतारः मधुप्रवृत्तिः 'advent or setting in of spring.'

करेशलेशैरभिन्न 'not affected by the slightest fatigue.' वैतालोपहृत 'affected by a devil.' अनेकव्याध्युपसृष्ट 'affected

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by many diseases.' न नः किञ्चिच्छिदते 'our position is not in the least affected (it does not affect us in the least).' कृतकलहं कृत्वा 'affecting a quarrel.' मम वचसा तस्य हृदयं द्रवीभूतं, मम वचस्तस्य हृदये दृढं पदं लेभे 'my words deeply affected his heart.' परिष्ठितमन्योसी 'he affects learning.'

द्वी नयो प्रकृतार्थं गमयतः 'two negatives make one affirmative.'

इति वार्ता प्रसूता 'such a rumour was afloat.'

अनुपूर्वशः 'one after another.' वृक्षं वृक्षं सिन्चति 'waters tree after tree.' स पितामहनाम्नाऽभिधीयते-आहूयते 'he is called after his grandfather.'

प्राप्तव्यवहारदश 'come of age.' योडशवर्षवयोवस्थामस्पृशत् 'he reached the 16th year of his age.'

अस्मिन्विषये सर्वेषां तेषामैकमत्यम् 'they all agree (there is a unanimity) on this point.'

शरसन्धानं कुर्वन् 'taking aim with his arrow.' क्वानिदिष्ट-कारणं गमयते 'where are you going without any definite aim.'

वातमासेव् 'to take the air,' प्रकाशतां गम 'take air' अवलेप-मुद्दा 'an air of conceit,' निकृतभिवात्मानं संदर्शय 'with the air of one who is offended.' गगनकुसुभानि-खपुष्ट्याणि-चि, मनोराज्य-विजृग्नणं कृ 'to build castles in the air.'

अकस्मात्, सहसा, एकपदे 'all of a sudden.' एताकान्मे विभवो वन्तं सेवितुं 'this is all I can do to serve you.' जीवितसर्वस्वं all-in-all of one's life.' एवं पिण्डीकृत्य महथं विशति रूपकान्देहि give me 20 rupees in all.' सर्वे मिलित्वा सप्त वर्यं 'we are 7 in all.'

इय कथा मामेव लक्षीकरोत 'this story alludes to myself.'

क्षीणभूयिष्ठायां क्षणायां 'when the night had almost worn away.' अधुना प्रभातप्राया-कल्पा रजनी 'it is almost dawn now.' मृतप्रायकल्प 'almost dead (all but dead).'

अन्या गतिर्नास्ति, अत्यच्छरणं नालोक्यते 'there is no alternative (course, help).'

एष तव वचसो निष्कर्षः—पिण्डितोर्यः 'your who! speech amount

APT

to this (this is the purport or sum and substance of your speech).'

अराजके जनपदे 'when the country is in a state of anarchy.'

जन्मदिवसः 'anniversary of birth.' मृततिथिः 'anniversary of death.'

भवतु-तथा-इति स प्रत्युवाच 'he answered very well', इदं मे इष्टसिद्धये कल्पेत 'this will answer my purpose,' will do for me.

चिन्ताविषष्ठोऽगदः 'an antidote against anxiety.' विषवैद्यः, लांगुलिकः 'a dealer in antidotes.'

व्याजस्तुतिः 'apparent praise.'

अस्मिन्नर्थेऽत्रभवन्तं प्रमाणीकरोमि, अत्र भवान् प्रमाणं 'I appeal to your honour in this case.'

साक्षी नोपतस्थो 'the witness did not appear. शोभनाकृति, सुभगाकृति, चारुदर्शन, प्रेक्षणीय 'good in appearance.' तत्र कथा सत्येव प्रतिभाति-अवभासते 'your story has an appearance of truth.'

सुखार्थे विषयशब्दं न प्रयुंजते 'they do not apply the word विषय to happiness.' द्वितीयगामी न हि शब्द एष तः 'this our title does not apply to any one else.' कोऽपरो नियोगोनुज्ञीयतामिति प्रार्थयामास 'he applied for further orders,' वयं स्वकर्मण्य-भियुज्यामहे 'we apply ourselves to our work.'

सकेतं-समयं अनरुद्ध्यस्व-अनुपालय 'keep your appointment or engagement.' दैवि सामयिका भवामः 'Queen, let us keep (to) our appointment or engagement,' let us be punctual.

तीक्ष्णमति 'of quick apprehension.' मंदवी, स्थूलबुद्धि 'of dull apprehension,' 'dull-headed.'

प्रस्तावसदृशं, प्राप्त्वकालं, कालोचितं, समयानुरूपं 'appropriate to (fit for) the occasion.'

न ते वचोऽभिनन्दामि 'I do not approve of your speech. (your speech does not commend itself to me).

युवानो विस्मरणशीलः 'youths are apt to forget.' अतिस्नेह पापशंकी 'over-affection is apt to suspect evil'

ATT

लोके गुह्यत्वं विपरीततां वा स्वचेष्टितान्येव नरं नयन्ति 'man is the architect of his own fortune' (the fortunate circumstances of our lives are of our own making).

बधाति मे चक्षुश्चत्रकृटः 'the Chitrakūta mountain arrests my eye.'

अव्याजमनोहरं-अङ्गत्रिमलावण्यं-निसर्गरमणीयं वपुः 'an artlessly (naturally) lovely body.'

गुणास्तावतस्य नैव दिद्यन्ते 'as for merits, he has none.' शीघ्रमिति सुकरं 'as for doing it quickly, it is easy.' पितेति मां स मानयति 'as a father he respects me.'

वेलोपलक्षणार्थं 'to ascertain the time.'

कस्मिन् दोषं निक्षिपामि, कं दोषपक्षे स्थापयामि 'to whom shall I ascribe the blame' (on whom shall I lay the blame). पापकर्म तस्य संभाव्यते 'a sinful deed is ascribed to him.'

भस्मी-भस्मसात् कृ 'to reduce to ashes.' भस्मीभू 'to be reduced to ashes.'

तस्य बदनं हृषोत्कूलं बभी 'he had a cheerful aspect.' सर्वं विपर्यासं यातं 'all things wore a different aspect.' उदगभिमुखं मे गृहं 'my house has a northerly aspect.'

कवियशः-प्रार्थी 'aspiring to the fame of a poet.' दूरारुढाः-दूराधि-रोहिणः-उत्सप्तिः खलु एते मनोरथाः 'these are, indeed, high aspirations' (ambitions, soaring desires).

भृगा भृगौ: संगमनुवज्ञन्ति 'deer associate with deer.'

कृतकं-मिथ्या-मीनं 'assumed silence.'

इति मे निश्चयः, दृढं भन्ये 'I assuredly feel', 'I feel assured.'

उपचारातिक्रमं-प्रणितपातलंघनं-प्रभाष्टुमयमारंभः 'this is an act to atone (make amends) for the slighting of prostration.'

लोकापवादो बलवान्मतो मे 'I attach great importance to public censure.' नृपे सुदृढमनुरक्ताः प्रजाः 'subjects are firmly attached to the king.'

युवतयो गृहिणीपदं यान्ति 'young women attain to the position of house-wives.'

BEN

उदार-आर्य-नेपथ्यभृत् ‘richly or splendidly *attired.*’

वैरभावः, विपक्षवृत्तिः ‘hostile *attitude.*’

आत्मन्यारोपितालीकाभिमानाः ‘attributing to themselves false greatness.’

राजदर्शनं लेखे ‘I had an *audience* of (interview with) the king’
दर्शनानुग्रहमिच्छामि ‘I wish to be favoured with an *audience.*’

विपदुत्सत्तिभासुपस्थिता, जातस्य हि धूर्खो मृत्युः ‘destruction (death) *awaits* those that are born.’

चकितं नृपस्य पाश्वमुपैमि ‘I approach the king with awe.’

B

परोक्षे-क्षणं ‘behind one’s *back*’ (in one’s absence). उर्बशी प्रत्यादेशः श्रियः ‘Urvasi throws Lakshmi into the *back-ground*’ (obscures, eclipses her).

सकलवचनानामविषयं-वर्णनविषयातिक्रान्तं-मोघवर्णनप्रयत्नं-तत्स्थानं ‘the place *baffles* description.’

ते कुलस्याधयः ‘they are a *bane* to the family.’

इति समयः कृतः ‘such a *bargain* was struck.’ अपि च, अपरं च ‘into the *bargain.*’

तस्मिन्नवसरे तेन धीरं विक्रान्तं ‘he *bore* himself bravely on that occasion.’ चित्ते अवधृ, मनसि कृ, अनुस्मृ ‘bear in mind.’ शोकवशं भा गमः ‘bear up under grief.’

सीतादेव्याः कि वृत्तं ‘what *became* of the queen Sita?’ what was Sita’s fate?

आपत्तिं हि संसारपथमवतीर्णनामेते वृत्तान्ताः ‘such incidents *befall* worldly persons.’

अश्रुतपूर्वं कृ ‘not heard *before.*’

लतान्तरित-लताव्यवहित विग्रहः ‘concealing or hiding his body behind creepers.’

भूमंगं कृ ‘to *bend* the brow.’ स पुनरपि स्वकार्यं मनो बद्धन्ध न्यवेशयत् ‘he *bent* his mind again to his task.’ भवत्ति नम्रास्तरव-फलागमैः ‘trees *bend* down under the load of fruits.’ कृतनिश्चयः

BY

दृढनिश्चय, कृतसंकल्प, विहितप्रतिश 'bent on.' परस्परवधोव्यती 'bent on (killing) each other.'

आनन्दपरवशः, आनन्देन विगतचेतन इव भूत्वा 'beside oneself with joy.' अप्रास्ताविकं, अप्रस्तुतं, अप्रासंगिकं, अप्रकृतं एतत् 'this is beside the question, irrelevant, does not bear on the matter in question.'

अस्ति मे विशेषोऽज्ञ 'I am (feel) better to-day.' अभिभू-अति रिच् pass. 'to get the better of.'

दुर्गमं, दुर्ज्ञं, दुर्बोधं 'beyond comprehension.' आयाधिकं व्ययं करोति 'he lives beyond his means.' स श्रुतिपथं अतिक्रान्तः-व्यतीतः 'he went beyond hearing.' गर्भेश्वरः 'rich from his birth.'

न मनागपि न स्तोकाशेनापि 'not a bit, not in the least.'

भूत्पिडबुद्धिः 'a block-head, clod-pated.'

समेत, सहृत 'in a body.' आसन्नपरिचारकः 'a body-guard.'

भिन्नोष्ट्था विप्रससार वंशः 'the family branched off into 8 parts.'

साहसे श्रीः प्रतिवसति 'fortune favours the brave.'

प्रभाता रजनी 'the day broke, it was day-break (dawn).' विच्छेदमाप कथाप्रबन्धः 'the story has suffered a break.' सम्भाः स्वं स्थानं प्रतिजग्मुः 'the assembly broke up.' तस्याक्षणोः प्रभातमासीत् 'the day broke upon his eyes.'

कि बहुना 'to be brief, in short.'

हर्षरोमांचित-पुलकित-कन्टकित-तनुः 'his body bristling or thrilling with joy.'

तस्या: सहसा भ्रावर्तताश्रुधारा 'she burst into tears.' संभूय प्रशंसागिर उदतिष्ठन् 'there was a burst of applause.'

अप्रस्तुतं किमिति अनुसन्धीयते 'why do you beat about the bush?' छहवाणि परित्यज्य अध्वरनिषेवणं नेष्टं, अध्वराद् धृवं वरं; वरमद्य कपोतो न श्वो भयूरः or वरं तत्कालोपनता तितिरी न पुनर्दिवसांतरिता भयूरी 'a bird in the hand is worth two in the bush.'

अनुदिवसं-दिनं, दिने दिने 'day by day.' शतशः 'by hundreds.' एकैकशः आनुपूर्व्येण 'one by one.'

C
COM

प्रयत्नसंविधिः 'brought up with care.' निपुणमन्विष्य 'searching with care.' अधूनाहृ वीतचिन्तः 'I do not care now.' न कामवृत्तिर्वचनीयमीक्षते 'a self-willed person cares not for blame.' प्रतिपात्रमाधीयता यत्नः 'let care be taken of each character.'

प्रस्तुतविषये, प्रकृते in the case before us, in the present case.' तेन हि 'if such be the case,' well then.

कि मिष्टमिन्नं खरसूकराणां 'why cast pearls before swine.'

ज्वलनमुषगतं-अग्निदीप्तं-गेहं 'the house caught fire.' कर्मगृहीत, इपाभिग्राहित, लोप्त्वेण गृहीत 'caught in the act (red-handed).'

किन्नरमिथुनं यदृच्छयाद्वाक्षीत् 'chanced to see two Kinnaras.' बुणाक्षरस्न्यायेन 'by a happy chance.' स मया समापत्तिदृष्टः 'I chanced to see him, I accidentally met him.'

स्वभावो दुरतिक्रमः 'nature can't be changed.' क्षीरं दधिभावेन परिणमते, दधिभावमापद्यते 'milk is changed into curds.'

हस्ते निक्षिप् or समर्पय् 'give in charge of.' अर्यं जनः कस्य हस्ते समर्पितः-निक्षिप्तः 'in whose charge has this person been given.'

समाश्चसिहि, वैयं निधेहि हृदये 'be of good cheer, or cheer up, take courage.'

इत्यं or एवं गते-सति 'under these circumstances,' 'such being the case.' दुर्गंत, दुर्दशापन्न, दुःस्थित 'in bad circumstances.' येन केनापि प्रकारेण 'under any circumstances.' 'any how.' यथावसरं, यथाकालं 'according to circumstances.'

अतिभूमि गतो रणरणकोऽस्याः 'her anxiety has reached its climax', or the highest pitch.

निमिसील नरोत्तमप्रिया 'the king's beloved closed her eyes in death.' अद्य निवृतिं नशः 'it is close to-day.'

मृत्युमुखान्मुक्तः 'rescued from the clutches (jaws) of death.'

यद्भावि तद्भवतु 'come what may.' यद्भावि तद्भवतु शुभमशुभं वा 'come harm, come good.' प्रकृतिमापद्, सज्जां-वेतनां-रूप् or प्रतिपद्, प्रकृती स्था 'come to oneself, regain consciousness, comes to one's sense.' आगामिनि सोमवासरे 'on the coming Monday.'

CON

तां सुखशयितं पृच्छ 'ask her whether she has had a *comfortable* sleep.' रात्रावपि निकामं शयितव्यं नास्ति 'I can't sleep *comfortably* even at night.'

दीर्घिकावलोकनगदाक्षगता 'sitting at a window *commanding* (the view of) a well.' आकृतिविशेषवादरः पदं करोति 'good forms *command* respect.' पदं हि सर्वत्र गण्णनिधीयते 'merits *command* notice or attention.' तनुवाग्मिभवौपि सन् 'though I have no *command* of language' (though possessed of scanty powers of speech or description). तं वाग्वश्येवानुवर्तते 'he has *command* of language.'

इदं वृत्तं लेख्यं-पत्रं आरोपय, पत्रे निवेशम् 'commit this matter to writing.'

अस्माभिः सहैककार्याणां 'who have made *common* cause with us.'

सहाध्यायिन् 'a companion at school' 'a fellow-student.'

समदुःखसुखः 'a companion in joy and sorrow.'

अहमहमिकया प्रणामलालसाः 'competing with one another to salute first.'

अभिनन्द्य श्रवीति 'says or writes after presenting *compliments*.' च्यवनाय मां प्रणिपातय or मदीयो नमस्कारो वाच्यः 'give my *compliments* to Chyavana.' उपचारपदं 'complimentary saying.'

स नाद्यापि पर्यवस्थापयति-संस्तंभयति आत्मानं 'he does not yet compose (collect) himself.'

महदपि राज्यं न मे सौख्यमावहति 'even my large kingdom does not conduce to my happiness.'

अपि रक्षयते त्वया रहस्यनिक्षेपः 'have you kept the secret *confided* to you.' विश्वास-विश्वंभ-भूमि. स मम 'he is my *confidant*.' विश्वभ-स्थाने मन् 'to take into confidence.'

प्रसवकालः, प्रसवावस्था 'confinement of a woman.' प्रसूता or प्राप्तप्रसवा तद्भार्या 'his wife is *confined* (is in child-bed).

दिष्टचा सुतमुखदर्शनेन आयुष्मान्वर्धते 'you are to be *congratulated* upon seeing your son's face,' or 'I *congratulate* you upon seeing &c.'

CRE

प्रसन्नः-उपपन्नः-ते तर्कः ‘your *conjunction* is clear (you have rightly *conjunctured* or guessed).’

अग्निसात्कुरु, ज्वलनाय समर्पय ‘*consign to the flames.*’

तस्याचरणं वचसा न विसंवदन्ति ‘his conduct is not *inconsistent* with his words.’ स्वार्थाविरोधेन ‘*consistently* with their own interest.’ अभिरूपभूयिष्ठा परिषद् ‘an assembly mostly *consisting* of learned men.’

तस्य वचसि दुराशयं मा कल्पय-आरोपय ‘do not put a bad *construction* upon his words.’

तत्परतयैव वेदान्तवाक्यानि योजयन्ति ‘*construe Vedāntic sentences as referring to it.*’

जनहितमपि तावत् त्वया चिन्तनीयं-मनसि कार्यमेव-अवेक्षणीयं ‘you must also *consult* public good.’ स्वहितपरायणो मा भूः ‘do not *consult* (be intent on) your good alone.’ सांवत्सरिकैः संवाच्यताम् ‘let astrologers be *consulted*.’

गुरुः प्रहर्षः प्रब्रह्म नात्मनि, वपुषि न ममी ‘he could not *contain* his great joy.’

तेन हृस्य गृहीतार्था भवामि ‘if so, I shall know its *contents.*’

यथावकाशं, कार्यातिरात्मरायमन्तरेण ‘when it suits one’s *convenience.*’ अन्यकार्यातिपातमन्तरेण-कार्यान्तिराविरोधेन-भवान् कदा मया द्विष्टव्यः ‘when may I *conveniently see you.*’

अनन्यन्तरा वयं मदनगतस्य वृत्तान्तस्य ‘we are not *conversant with love-matters.*’

प्राणव्ययेनापि ‘even at the *cost of one’s life.*’

त्वद्वचनप्रत्ययात् ‘*counting upon your promise.*’

आ-समा-इवस ‘to take *courage.*’ धैर्य आस्था धैर्यं अवलंब् or अवरुद्धंभ्, धैर्यविष्टभं कृ ‘to summon *courage.*’

कथाप्रसंगेन, कथायोगेन, ‘in the *course of conversation.*’ कालक्रमेण, गच्छता कालेन, दिनेषु गच्छतु, गच्छति काले ‘in *course of time.*’ गत्यन्तराभावात्, अनन्यगतिकल्पात् ‘there being no other *course.*’

स त्वत्तो लब्धोदयः ‘he is your *creature*’ (owes his rise to you).

DEL

एते संकल्पा मम प्रादुरासन् or आसीत्-समभूत् मे मनसि 'these thoughts crossed my mind (occurred to me).' मम दर्शनपथमागतः, नयनविषयमवतीर्णः 'he crossed my sight.' व्यत्यस्तभुजः 'with the arms crossed.' व्यत्यस्तपादः 'cross-legged.'

सर्वेऽस्य प्रयत्नाः सकलतां यथोः-फलिताः 'all his efforts were crowned with success.'

आचारपूष्पग्रहणार्थं 'to take flowers as is customary.' आचारं प्रतिपद्यस्व 'make the customary bow (salutation).'

मर्मच्छिद्-भिद्, मर्माणि कृत्तत् 'cutting to the quick.' भद्रच-नमाक्षिण्य 'cutting short my speech.'

D

तस्योत्साहमंगं मा कृथा: 'do not damp his energy.'

आतुरो जीवितसंशये वर्तते 'the patient is in a dangerous state.'

अन्धं तमः, सूचिभेदं तमः 'pitchy (blinding) darkness.' सन्तमसं 'all pervading darkness.'

हाहानिनादेन दिशो बधिरयन्तः 'deafening all directions with cries of alas.'

स्वासुभिर्भर्तुरानूर्णं गतः 'he paid off the debt of his master with his life.'

परिचमे वयसि, परिणतवयसि 'in the decline of life', 'in declining years.'

दूरगतमन्मथा सा, अतिभूमि गतोस्या अनुरागः 'she is deep in love, far gone in love.'

मम विकारः परिच्छेदातीतः 'my anguish transcends definition.'

एकस्य मूलयेन व्ययः शुद्ध्यति, सर्वा व्ययशुद्धिः संपद्यते 'all expenses are defrayed out of the proceeds of one.'

वैद्ययत्नपरिभावी गदः 'a disease which defies medical efforts.'

दीर्घसूत्री विनश्यति 'delay is dangerous.'

वसुधां तस्य हस्तगामिनीभकरोत् 'delivered the earth to him.' लेखं तस्य हस्तं प्रापयिष्यामि 'I shall deliver the letter into his hand.'

DIS

सर्वं देवाधीनं-आयतं ‘everything depends on fate.’ मया प्रायोपवेशन
कृतं विद्धि ‘depend upon it, I shall starve myself to
death.’ असंशयं, नियतं, नूनं, खलु ‘depend upon it,’ ‘to be
sure.’ निमित्ससव्यपेक्ष ‘dependent on a cause.’

विषण्ण, मुक्तावयव ‘depressed in spirits,’ ‘dejected.’

सर्वजनस्योपहास्यतामुपयान्ति ‘are derided by all,’ ‘become the
laughing-stock of all.

तस्याः श्रीर्चनानामविषया ‘her beauty can't be described.’

सविस्तरं, सविस्तरेण, विस्तरतः-ऽगः, सुविस्तरं ‘in detail,’ at length,
exhaustively.

सा पुषोष लावण्यमयान् विशेषान् or मनोहरं वपुः, प्रचीयमानावयवा
‘she developed her lovely limbs.’

क्षुण्णाद्वर्त्मनो रेखामात्रमपि न व्यतीयुः ‘did not deviate even
a line (an inch) from the beaten path.’

नाहमात्मविनाशाय वेतालोत्थापनं करिष्यामि ‘I shall not raise a
devil for my own destruction.’

पुत्रसंक्रान्तलक्ष्मीकाः, गुणवत्सुतरोपितश्रियः ‘having devolved their
property upon their sons.’

लुप्तार्थ वचनं ‘a dead letter.’ अशाम्यं वैरं ‘deadly enmity.’
म लोटधातं हृतः ‘he was pelted to death.’

अव्यतिरिक्तेयमस्मच्छरीरात् ‘she is not different from my
body (myself).’

विषमपदविमर्शिनी टीका ‘a commentary explaining difficulties.’

आत्मन्यप्रत्ययं चेतः ‘the mind feels disfident of itself.

अलभ्रासंगिकेन or अप्रसंगेन, प्रकृतमेवानुसन्धीयतां ‘enough of
digression.’

चक्षुविषयातिक्रान्तेषु-नयनपथातीतेषु-अन्तरितेषु-अदृष्टिगोचरेष-अत्तर्हितेषु-
क्षणेतेषु ‘the pigeons having disappeared.’

कर्तव्यानि दुःखितैर्दुःखनिर्वापिणानि ‘the afflicted should disburden
(ease) their grief.’

शिष्य उपदेशं मलिनयति ‘a pupil spoils, brings discredit on,
the instruction (given to him).’

DRA

प्रकृतं-प्रस्तुतं अनुसू or अनुसन्धा 'to turn to the subject under discussion.' प्रस्तावः, प्रस्तुत-प्रकृत-विषयः, प्रस्तुतं, प्रकृतं 'the subject under discussion.'

तपस्त्वव्यजनोपेताः, तापसच्छवाना, तापसरूपधारिणः 'disguised as ascetics'

निष्कारणो बन्धुः 'a disinterested friend.'

मम द्रव्यस्य कर्थं त्वया विनियोगः कृतः 'how have you disposed of my money.' अहं त्वदधीनोस्मि 'I am at your disposal.' अयमर्थस्त्वदायतः, अत्र भवान् प्रभवति 'this matter is at your disposal' कलहशील, कलहकाम 'disposed to quarrel.'

कि वो विवादवस्तु 'what are you disputing about,' 'what is the matter at issue.' वादप्रस्तोर्यः 'a disputed point.'

अतिथिविशेषः 'a distinguished guest.'

एवं तावदाक्षिण्यामि, अन्यतः संचारयामि 'I shall thus divert his thoughts.'

अन्तमेंदाकुलं गृहे 'a house divided against itself.'

अपि कुशलं-शिवं भवतः 'how do you do,' 'are you doing well?' त्वां सुखं-कुशलं पृच्छति 'asks you how you do.' देवीं सुखं प्रष्टुभागता 'she came to ask the queen if she was doing well.' अलं निर्बधनं 'have done with, enough of, your importunity.' किमस्माकं स्वामिचेष्टानिरूपणेन 'what have we to do with watching the movements of our master.'

मनो मे संशयमेव गाहते or आशंकते 'my mind is still in doubt.'

नतोन्नतभूमिभागः, उत्खातिनी भूमिः 'ground having ups and downs,' 'uneven ground.' पातोत्पातः 'ups and downs.' नीचैर्गच्छत्युपरि च दशा चक्रलेभिक्रमेण 'there are ups and downs in our condition (in life) as in the course of the wheel.' निपात्यतां-उच्छेद्यतां-असौ प्रजापीडकः 'down with the tyrant.'

परिणतप्रायमहः 'the day is drawing to a close,' 'it is about sun-set.' त्वया स्वहस्तेनांगाराः कषिताः 'you have drawn down ruin upon yourself with your own hands.'

EFF

द्वीपिचर्मपरिच्छन्नः गर्दभः 'an ass dressed in a tiger's skin.'

चापलाय प्रचोदितः 'driven to do a rash act.' अविरलवारि-
शारासंपातः, पटुधारासारः 'a sharp driving shower.' किमुद्दिश्य
भवान्भाषते 'what are you driving at.'

मा भवान्गानि मुच्यतु 'let not your spirits droop (flag), do
not despair.' मुक्तैरवयवैरशयिषि 'I slept with drooping limbs.'

संसते देहबंधः 'the whole frame droops down.'

जलविन्दुनिपातेन क्रमशः पूर्यते घटः 'small drops make a pool.'

संहियतामियं कथा 'let this matter (story) be dropped.'
अवसन्नप्रायाणि मे गात्राणि, सीदन्ति मे अंगानि, 'I feel ready to
drop down.'

शिखी केकाभिस्तरयति मे वचनं 'the peacock drowns my
voice with his cries.'

E

अवणगोचरे तिष्ठ 'be within ear-shot.'

महति प्रत्यूषे 'early in the morning.'

न परिहसामि, नायं परिहासस्य समयः 'I am in earnest, 'I
am not joking.' परमार्थेन ग्रह 'take in earnest.'

लब्धं स्वास्थ्यं यया, अहं निर्वृतः, वीतचितः 'I am at ease.
जातो मयायं विशदः प्रकामं अन्तरात्मा 'this my soul is completely
at ease.' यथाकामं, पर्याप्तं, प्रकामं 'at one's ease.' सुखसुप्त
'sleeping at ease.'

दन्तहर्षः 'setting the teeth on edge.'

फल मूर्च्छ् (1 P.) 'to take effect.' मारुतस्य रंहः शिलोच्चये न
मूर्च्छेति 'the velocity of the wind has no effect on (prevails not
against) a mountain.' मूर्च्छेत्यमी विकारा ऐश्वर्यमत्तेषु 'such
changes of purpose take effect (grow strong) in persons
intoxicated with sovereign power.' निशि मूर्च्छतां तमसां 'of
darkness thickening at night.' वज्रं तपोवीर्यमहत्सु कुण्डं 'the
thunder-bolt has no effect on those who have practised
austere penance.' इति, एतदभिप्राय 'to this effect.' अर्थतः,
वस्तुतः 'in effect.'

EXC

नृपस्तस्यां बद्धभावः, कृतानुरागः, प्रीति-भावं बबन्ध 'the king was enamoured of her,' 'fixed his love on her.'

शृणु मे साक्षेषं वचः 'hear my speech to the end (hear me out).' कल्याणोदकं-स्वन्तं-भविष्यति 'it will end in good.'

अलमतिविस्तरेण 'enough of prolixity.' अल-कृतं-परिहासेन enough of joking.'

कृतूहलेन तस्य चेतासि पदं कृतं 'curiosity entered his heart.'

मानमर्हति, मान्य, पूज्यः 'he is entitled to respect.' स पुरस्कारमर्हति 'he is entitled to precedence.'

परसुखासहिष्णु 'envious (jealous) of another's happiness.' ते परस्परयशःपुरोभागाः 'they are envious, jealous, of each other's fame.'

तुल्या धु 'to consider equal.' तत्कार्यं साधयितुमलं सः 'he is equal to the task.'

प्रतिशासनं 'sending on an errand.'

बन्धनभ्रष्टो गृहकपोतश्चिल्लाया मुखे पतितः 'he has escaped one danger only to fall into another (has escaped Scylla to fall into Charybdis).' कथं कथमपि युक्तः 'he narrowly escaped.'

सुरक्षितां तां प्रेषय 'send her a good escort.'

अत्यन्तविलुप्तदर्शनं 'disappeared for ever.' एकान्तनष्टं 'lost for ever.' असप्तिवृत्यै गत, अत्यन्तगत 'gone for ever.' ब्रह्मबोधाय सा मुश्वाप 'she slept not to ever wake again (to wake no more).'

अव्याप्त्य, अत्याहितं 'Oh ! an evil has befallen,' alas, woe me.

स सत्कारो मम मनोरथानामप्यभूमिः 'the reception exceeded even my expectations.'

उत्सर्गः सापवादः 'rules have exceptions.' अपवादैरिवोत्सर्गः कृतव्यावृत्तयः 'as general rules are limited by exceptions.' अव्यभिचारी तद्वचः, इति लोकवादः न विसंवादमासादयति 'that saying has no exception.' प्रतिप्रसवः 'counter-exception.'

शिरःशूलस्पर्शनमपदिशन् 'pleading an excuse of headache.' नाभ्यापदेशेन 'under the excuse of illness.'

FAR

स्वनियोगमशून्यं कुरु, अनुतिष्ठात्मनो नियोगं 'execute thy business,
do thy duty.'

असी क्रमादीवनभिन्नशैशब्दः 'his boyhood gradually expanded into youth.' हर्षोत्पुल्लनयनः 'with his eyes expanded with joy.'

भवतात्मा क्लेशस्य पदमुपनीतः 'you exposed yourself to trouble.' स कातृ इति वाच्यसा गतः 'he was exposed to the charge of cowardice.' सा तण्डुलान् सूर्यातपे दत्तवती, आतपाणोज्जितवती 'she exposed rice to the sun.'

कियताप्यंशेन, ईषत्, मनाक् 'to some extent.' सर्वथा 'to the fullest extent.'

लोकदृष्ट्या 'in the eyes of the public.' अक्षिगतोहं तस्य 'I am an eyesore to him.'

F

मुखामुखं, संमुखं 'face to face.' पूर्वभिमुखं गृहं 'a house facing the East.'

बस्तुतः, तत्त्वतः 'in fact.' बस्तुवृत्तेन, परमायतः, तत्त्वतः 'as a matter of fact.'

संकटेष्वविष्णवधीः 'his talent fails not in difficulties.' फले विसंवदति 'fails to give the fruit.' रमणीयोऽवधिविधिना विसंवादितः 'a good appointment was made to fail by Fate.' तस्य दैर्यं न हीयते, न स्खलति 'his courage does not fail him.' पुत्राभावे 'failing male issue.' तस्य स्मृतिलोपः संजातः 'his memory failed him. सन्ततिविच्छेदः—लोपः 'failure of issue.'

अनिवेदः शियो मूळं 'faint heart never won fair lady.'

मुदिनं 'a fair day or weather.'

पातोत्पातो, व्यसनोदयो 'rise and fall.' स लक्ष्यच्युतसायकोऽभूत् 'his arrow fell short of its aim.' तत्र महिमानमुल्कीत्यं वचः संहित्यते 'words fall short in describing your greatness.'

लुप्तप्रतिक्रिया, वसत्यसंब, भन्नप्रतिक्रिया 'false to one's promise.'

अतिपरिच्यादवज्ञा 'familiarity breeds contempt.'

को वृत्तान्तस्त्रभवित्याः 'how fares it with her ladyship.'

FUL

नात्र मुनिर्दोषं ग्रहीष्यति 'the sage will not find fault with this.' दृष्टदोषा मृगया 'chase is found fault with.'

सहृदयः, सचेताः 'a man of *feeling*.' स चेतसः कस्य मनो न दूर्यते 'what man of *feeling* is not affected at heart.'

आत्मानं मृतवत्संदर्शयामास 'he *feigned* himself to be dead.' कृतकं कोपं कृत्वा 'feigning anger.' प्रमुद्भलक्षण, व्याजसुप्त, लक्षसुप्त 'feigning sleep.'

पर्याप्तमाचामति 'drinks (his) fill.'

तैः सोपराधी स्थापितः 'they found him guilty'

उदारः-प्रथमः कल्पः 'a fine or fair proposal.'

मुशिलष्टमेतत् 'this fits well.'

मन्मुखासक्तदृष्टिः 'with his eyes *fixed* on my face.' आसक्त-दृढ-दृष्टिः 'having the gaze *fixed*.' स्तिमित-अनिषेष-लोचन 'with a *fixed look*.' यनो निष्ठाशून्यं ध्रमति 'the mind devoid of *fixedness* rambles.'

रंधान्वेषिन्, छिद्रान्वेषिन् 'seeking or finding flaws, or picking holes.'

सप्तभूमिकाः प्रासादः 'a palace having seven floors.'

हस्ती समानीय, अंजलि बध्वा, कृताञ्जलिः, सां (प्रां) जलिः 'folding his hands together.' भुजाभ्यां तामापीड्य 'folding her in his arms.'

महतां पदमनुविष्टेण 'follow (in) the foot-steps of the great.' पदवीं प्रतिपद्य 'following the path.' पुरस्कृतमध्यमक्रमः 'following a middle course.' दुःखं दुःखानुवन्धि, विपद्विपदमनुवधनाति 'one misfortune follows another.' अतः कि प्राप्नोति 'what follows from this !' परस्तादवगम्यते 'what follows is understood.' ततस्ततः 'what followed next,' proceed. तद्यथा 'it is as follows.'

शान्तं पापं, प्रतिहृतं अमंगलं 'God forbid (forbend).'

स्वनामत्यागं करोमि 'I shall forego my name.'

तीर्ण-पूर्ण-प्रतिज्ञः, प्रालितसंगरः, सत्यप्रतिज्ञः, सत्यव्रतः-संधः 'who has fulfilled his promise.'

G

HAN

अधुना मुच शयां 'get out of (leave) bed now. '

मुद्राय संनद्वाः or बद्धपरिकरास्ते 'they have girded up their loins for battle. '

शुचो वशं मा गमः, शोकाधीनः मा भूः, वैकल्यं पावलंबस्व 'do not give way to grief. '

ज्वलन्निव ब्रह्मयेन तेजसा 'as if glowing with Brâhmanic lustre. '

इति स्वातः, कृतनामधेयः, दत्तसंज्ञः 'he goes by the name of.' उभास्थां सा जगाम 'she went by the name of Umâ. '

कि तया दृष्ट्या, कोर्थस्तस्या दर्शनेन 'what is the good of seeing her.' अलं परिदेवनेन 'what good do you get by weeping. '

पृत्योर्मुखे वर्तते, कालालीढः, मर्त्यगोचरं गतः 'he is within the grasp of death. इदं च अर्शविद्याप्रहणसामर्थ्यं 'and this grasp of every (kind of) learning.' ममाशयं सम्यग्गृहीतवानसि 'you have well grasped my meaning. '

आनन्दस्य परां कोटि-काष्ठां अधिगतः 'he was greatly delighted.'

रोगात् दन्तैर्दन्तान्निष्पिण्ण 'grinding the teeth in rage. '

यौवनपदवीमारुद्धः, प्राप्तयौवनः, यौवनदशामापेदे 'he grew up to man's estate (attained majority). वत्सतरः महोक्तां स्पृशति, महोक्तां गतं श्रयति a calf grows into a large bull. '

तस्याः आबद्धधारमशु श्रावत्त, उद्बाष्टे नयने जाते 'ears gushed forth from her eyes in torrents. '

H

चौर्यवृत्ति 'in the habit of stealing.' ज्ञातदुःख, दुःखशील, परिचितवृत्तिः 'habituated to distress. '

रेखाभा त्रमपि 'even a hair's breadth. '

सर्वनाशां समुत्पन्ने अर्धं त्यजति पण्डितः 'half a loaf is better than no bread. '

नियुदं, वाहुयुदं 'a hand-to hand fight. । एकत-अन्यतः, एकं च-अपरं च 'on the one hand--on the other hand.' तु, तावत् 'on

HIG

the other hand.' सर्वथा, सर्वत्र 'on all hands.' दत्तहस्तावलंब
'given a helping hand.' परंपरया आगम् 'to be handed down.'

त्रिशंकुरिवांतरा तिष्ठ 'hang between' (like Tris'anku).

आवेदयन्ति प्रत्यासन्नमानन्दं अग्रजातानि शुभानि निमित्तानि 'antece-
dent good omens are *harbingers* of coming happiness' (Cf. coming events cast their shadows before.)

अहो दारुणो दैवदुषिपाकः 'Oh hard fate.' प्रबलसूधावसन्न 'hard
pressed by hunger.'

तथ मुखं कमलश्चियमुद्धृति-आहरति- 'your face has the beauty
of a lotus.'

संशयितजीवितः 'who *hazards* his life.'

धूरि कीर्तनीय or प्रतिष्ठापयितव्य 'to be placed at the head of.'
स सर्वाणि धूरि-मूर्छिन्ति-तिष्ठति' he stands at the head of all.' वसिष्ठ-
विष्ठिताः-वसिष्ठपुरःसराः-प्रमुखाः दुरोगभाः 'headed by Vas'is/ha.'

व्रणविरोपणं तैलं 'sore-healing oil.'

सुस्थोसो, कुशलमस्य 'he is in good health.' पूर्ववत्-प्रकृति स्थः
समजायत 'became as *healthy* as before.'

किमस्मान् संभृतदोषेरधिक्षिप्य 'why do you heap accusations
(calumnies) upon us.'

इति कर्णपरंपरया श्रुतमस्माभिः 'we know it by *hearsay*.'

सोत्साहं, सर्वात्मना 'with all one's heart.' सर्वात्मना तस्मिन्नर्मणि
स व्यापृतः 'he has applied himself to the work, *heart* and soul.'
यथेच्छं, पर्यप्तं, प्रकामं, निकामं 'to one's *heart's* content.'

दीर्घ-स्थूलस्थूलं-निष्वस्य 'heaving deeply.'

भूस्वर्गायमानमेतत्स्थलं, भूलोकगतः स्वर्गः 'this is *e* heaven on e arth.'

अहमनुपदमागत एव 'I shall be close upon your heels,' 'I
shall just follow you.' जंघामवलंबू 'to take to one's heels.'

विनापुरुषकारेण दैवं न सिध्यति 'God helps those, who help
themselves.' का गतिः, किमन्यच्छरणं 'I can't help.'

हृत बीमत्समेवाग्रतो वर्तते 'yonder is indeed a hideous spe ctacle.'

स त्वा बहुमन्यते 'he has a *high* opinion (thinks highly)
of you.'

IMP

इष्वः सिध्यन्ति लक्ष्ये चले 'arrows hit a moving mark.

का कियती मात्रा तेषां मय, तानहं तृणाय मन्ये or तृणीकरोमि
‘I hold them of no account.’ वाचंयमो थव, वाच नियच्छ,
तुष्णीं जोषं वास्त्व ‘hold your tongue.’ सर्वगमी-अव्यभिचारी
अयं नियमः ‘this rule holds good everywhere.’ मुक्तप्रह-
‘letting go the hold.’ रागः शुक्लपटे स्थायी भवति, ‘red colour
takes a firm hold on a white cloth.’ स लोकस्य मन जाददे
‘he had a hold on the mind of the people (drew the
mind of the people towards himself).’ लेभेतरं चेतसि नोपदेशः,
अपलब्धपदो हृदि ‘the advice took no hold (was not im-
pressed) on the mind.’

तद्वचः तस्य हृदयमर्मस्पृशत् ‘the words went home to his
heart.’

बतुरः शशकान् विश्वासस्थाने घृत्वा ‘retaining four hares as
hostages.’

मानुषीं गिरमुदीरयामास ‘uttered human accents.’

इति राजां शिरसि वामपादमाधाय ‘thus completely humbling
the kings.’

J

ब्रह्मसायुज्यं प्राप्तः, ब्रह्मलीनः ब्रह्मभूयं गतः ‘becoming identical
(one) with Brahman.’

दुर्देवं, दुर्भाग्यं, मन्दभाग्यं, दैवविपर्यासः-दुर्विपाकः ‘ill luck.’

अस्मार्तकालात् ‘from times immemorial.’

न महति जीवितसंशये अवर्तत ‘he stood in imminent peril
of death.’

अलं सेवया (स्नेहभणितेन) मध्यस्थतां गृहीत्वा भण ‘away with
flattery, speak impartially.’

उभ्रमत्यकालदुर्दिनं ‘an untimely storm impends.’ अनावृष्टिः
संपद्यते लग्ना ‘a drought is closely impending.’

निर्बन्धपृष्ठः or पुनः पुनश्चानुबध्यमानः स जगाद् सर्वं ‘being
unfortunate (pressed), he told all.’

INT

जानकी करुणस्य भूतिरथवा शरीरिणि विरहव्यथेव 'Jānakī is the Karuna sentiment or pang of separation incarnate.'

वाच्यतां याति, दोषभाजनं-दोषभाक्-दोषपात्रं-भवति. 'he incurs blame.'

कि कथ्यते श्रीकृष्णस्य तस्य 'the splendour of that pair is simply *indescribable* (what words can describe their splendour)

संभावनीयानुभावास्याकृतिः 'his dignity may be *inferred* from his form.' आकृतिरेवानुमापयत्यमानुषतां 'her very form leads (one) to *infer* her being superhuman.'

अधरोत्तरव्यक्तिर्भविष्यति 'it will be clear who is *inferior* and who is *superior*.' जोजस्वितया सा न परिहीयते शब्दाः 'she is not, *inferior* to S'achi in majestic dignity.' न प्रतिच्छन्दा-त्वरिहीयते गद्युरता '(her) loveliness is not *inferior* to (does not fall short of) that in the picture.'

अमी विनोदनोपायाः संदीपना एव दुःखस्य 'these diversions will only serve to *inflame* grief.'

दर्पाध्मात्, भद्रोद्धत, उत्सक्त 'inflated with pride.'

निद्रावश-विधेय 'under the *influence* of sleep.' मूढः परप्रत्यक्ष-नेयबृद्धिः 'a fool has his mind *influenced* by the convictions of others.'

पुरुषोत्तमे इति भणितव्य 'instead of saying on Purushottam a.' अध्ययने आरब्धव्ये किमिति कीडसि 'instead of studying why do you play ?' हृष्टस्थाने अलं विषादेन 'be not sorry instead of being (where you should be) glad.'

परोपकरणीकृत-भृत 'serving as the *instrument* of others.' उपकरणीभावमायात्यविधो जनः 'such persons become helping *instruments*.'

चक्रवृद्धिः 'compound *interest*.' सरला वृद्धिः 'simple *interest*.' पञ्चकेन शतेन, पञ्चोन्तरं शतं 'interest at five per cent.' दृष्टं युध्माभिः कथारसस्याक्षेपसामर्थ्यं 'you have seen how the *interest* of the story made me disgress.' स्वार्थपर, स्वार्थदृष्टि 'looking,

LAN

to one's own *interest.*' अतिरभणीयं कथावस्तु 'the subject-matter of the story is very *interesting.*' पक्षपातिनौ आवामनयोः 'we two are (respectively) *interested* in these two.'

न चेदन्यकार्यातिपातः 'if it should not *interfere* with other duties.' अव्यापारेषु व्यापौरं स करोति 'he *interferes* in matters not his own.'

मैनमन्तरा प्रतिबन्धीत 'do not *interrupt* him.'

काले काले, अन्तरा अन्तरा 'at *intervals.*'

श्रमसहिणु, जितश्च म 'inured to fatigue.'

नायमेकान्तो नियमः 'this is not an *invariable rule.*'

रामस्य दैवदुनियोगः कोपि 'it was a sad *irony* of fate in the case of Rāma.'

J

परिहासविजल्पित, नर्मभाषित 'uttered in *jest.*'

अध्वसंजातखेदात् 'on account of the fatigue of *journey.*' उत्थाय पुनरवहत् 'he resumed his *journey.*' सप्ताहगम्भोऽच्चवा 'it is only a week's *journey.*'

स्वगृहनिर्विशेषमत्र वस 'stay here *just* as in your own house.'

स्वपुत्रनिर्विशेषं संवधित 'brought up *just* like one's own sons.'

K

जानुभ्यं अवनौ गम् or पत् 'go or fall on the *knees.*' जानु-इच्छ-द्वयस-मात्र 'knee-deep.'

भ्रकुटि वंध् or रच्, भ्रवो संकुच् or भिद् 'knit the *eyebrow.*'

दुर्दियस्य बलं तस्य 'knowledge is power.' तदाख्यया भुवि प्रथे, तदाख्यां जगाम 'became *known* by that name.'

L

चिन्ताशतैवध्यमान अभिभूत 'labouring under hundreds of *anxieties.*'

प्रतस्थे स्थलमार्गेण-वत्मना 'proceeded by land.'

अलसेक्षण 'with *languishing* looks.'

LIE

एष ते जीवितावधिः प्रवादः 'this talk will *last* through life.' कतिपयदिवसस्थायिनी यौवनश्रीः 'the bloom of youth *lasts* for a few days.' कालान्तरक्षमा माला 'a garland capable of *lasting* for a long time.'

आर्गेलानिरुद्धं पक्षद्वारं 'the postern door was on the *latch*.'

किमिति चिरायितं त्वया, वेलातिक्रमः कृतः 'why are you *late*.'

मुहूर्तं तत् बास्तां, तिष्ठतु तावत् 'lay it aside for a while.'

विषयसुखनिरतो जीवितमत्यवाहयस् 'led a dissolute life.' चित्रकूट्यायिनि वर्तमनि 'on the way *leading* to Chitrakūṭa.' अथ पन्था नदीमुपतिष्ठते 'this way *leads* to the river.'

अनुदिवसं परिहीयसेऽङ्गरैः 'you are growing *leaner* and *leaner* day by day' (you are gradually wasting away). मदलेख्या दत्तहस्तावलंबा *leaning* on Madalekhā's arm. वामहस्तोपहृतवदना 'leaning her face on her left hand.'

अथरा: साक्षिणो त्रयाः 'there should be at *least* three witnesses.'

अस्मास्ववहीनेषु 'we being *left* behind.' शान्ते पानीयवर्षे 'when it *left* off raining.'

सुखमूपदिश्यते परस्य 'it is easy to advise or read *lectures* to others.'

लब्धावकाश, प्राप्तावकाश, निव्यांपार, लब्धक्षण 'being at *leisure*.

परित्रायस्वैनां मा कस्यापि तपस्विनो हस्ते पतिष्ठति 'secure her *lest* she fall into the hands of some ascetic.'

भूमिसात्कृ 'to *level* to the ground.' दरिद्रसनतां नीत-गमित *:reduced to the level* of the poor.'

मनव्या: स्वलनशीला: 'man is *liable* to err.'

यदत्रावसरप्राप्तं तत्र प्रभवति भवती 'your ladyship is at *liberty* to do what befits the occasion.' बन्धे मोक्षे चाषुना सा ते प्रभवति 'now she is at *liberty* to detain or set you free.'

सर्वथा त्वमेवात्र दोषभाक् 'the fault *lies* with you entirely.' सखीगमी अयं दोषः 'this fault *lies* with my friend.'

MAS

प्राणयात्रा-भारण-रक्षण 'support of life.' साधुवृत्त 'leading a virtuous life.' दशान्तराणि 'the vicissitudes of life.'

अनया दृष्टिः 'considered in this light.'

एवमादि 'this and the like.' यस्ते छन्दः, यदभवते रोचते 'just as you like.' कामचार, स्वच्छन्द, स्वैरित्, कामवृत्ति 'doing as one likes.' कामरूपः 'taking what form he likes.' यथाभिलिपिं क्रियताः 'do as you like.' स न तस्य रुचये बभूव 'he was not to her liking.'

अल्पविषय 'of narrow limit (scope).' तस्य यश द्यतया परिच्छेत् नालं 'no (definite) limit can be set to his fame.' न गुणाना मिथतया 'not through the limited nature of merits.'

यावदहं ध्यये 'as long as I live.' वन्यफलैः शरीरवृत्ति निर्वर्तयति 'lives on wild fruit.' स्मार्ते काले 'within living memory.'

राजकुले-राजे-निविद caus. 'to lodge a complaint.' 'to file suit.'

नयनैः-दृष्टिभिः-पा, निर्धर्य 'to look intently at.' तत्साहस्रामास 'that looks like wantonness.' जनन्या मे योगक्षेमं वहस्व, जननीमदेक्षस्व-चित्तय 'look after (look to the well-being, take care of) my mother.'

विगतासुबभूव, प्राणेरहीयत 'he lost his life.' मित्रैवियुज्यते 'he loses his friends.' उन्मार्गामी अभूत् 'he lost his way.' आत्मा-विकार-अधिकारभ्रष्ट 'who has lost his office. किकर्तव्यता-प्रतिपत्तिमूढ 'being at a loss what to do.'

उपनम्, उपस्था 'fall to the lot of.' तद दुःखमुपनमेव 'misery will be your lot.' कस्यात्यन्तं सुखमुपनतं 'to whose lot (share) does perpetual happiness fall.'

M

दोषमपि गुणत्वमूपपादयितुं 'to make the best of a bad matter. लक्ष्यभेदः 'hitting the mark.'

अप्रभुर्गम्य आत्मनः, न ग्रन्थान्यालम्नः, गात्राणामनीशोस्मि सवृत्तः 'I am not master of myself.' सकलशास्त्रपारंगतः, शास्त्रपारदृश्य- 'who has completely mastered all sciences.' गतोसि सर्वात्मायम्,

MIS

विद्यासु परां प्रतिष्ठां 'you have attained perfect *mastery* over all sciences of arms.'

आवां प्रतिद्वंद्विनी भवाव 'let us (two) make a *match*.' दैत्येभ्यो हरिरलं 'Hari is a *match* for the demons.' अतीत्य-अतिक्रम्यवत् 'to be more than a *match* for.' तुल्यप्रतिद्वंद्वि बभूव युद्धं 'it was well-matched fight.'

यक्तिचित्करमेतत् 'it does not much *matter*.' कि तस्या वृत्तं कस्तस्या वृत्तातः 'what is the *matter* with her.' कि भम तैन कायं-कोर्थः 'what *matters* it to me.' समिषानस्य वक्तिचित्करत्वात् 'proximity being-not *material*.'

परिणतप्रश्न, कठोरधी 'of matured intellect.'

साकूतं मां निर्वर्णं 'casting at me a *meaning* look.'

प्रत्युद्+या-प्रज्-गम्-इ 'go out to *meet*.' प्रत्युत्था, अभ्युत्था 'to rise to *meet*.' आपः संप्लवते-संभिद्यन्ते 'waters *meet*.'

तस्य हृदयं स्नेहादीभूतं, स्नेहेनाभ्यष्यदत 'his heart was *melted* with affection.'

मेधाविन्, धारणावत् 'having a retentive *memory*.' स्मृतिविषयतां-स्मृतिपथं-स्मर्तव्यशेषं-कथावशेषं गम् or नी *pass*. 'to remain only in *memory*.'

एको दोषो गुणसम्प्रिपाते निष्पञ्जति 'one fault *merges* in a collection of good qualities.'

चित्त-मनो-व्यापारः-वृत्तिः 'working of the *mind*.' मनसि उत्-इ or उद्भू, बुद्धी संजन् 'to cross or occur to the *mind*' आस्ता-तिष्ठतु-तावत् प्रथमः प्रश्नः 'never *mind* the first question.'

उत्कंठासाधारणं परितोषमनुभवामि 'I fell pleasure mingled with regret.'

मागति भ्रष्टः 'missed his way.'

गोत्रस्वलितं 'a *mistake* in calling by name.' तस्माद् गर्दभाद् व्याघ्रधिया-बुद्ध्या पशवः पलायन्ते 'animals run away from the ass *mistaking* it for a tiger.'

occ

आपत्तरमणीय 'good for the present moment.'

खलः सर्वप्रभात्राणि परच्छद्राणि पश्यति । आत्मनो विल्वप्रभात्राणि पश्यति न पश्यति 'the mote thou seest in the eyes of others, but not the beam in thine own.'

तिले तालं पश्यति, अणुं पर्वतीकरोति 'he makes mountains of mole-hills.'

अस्प्रात्स्थानात्पदात्पदमपि न गतव्यं 'don't move even a step further.'

कृमणो गहनः गतिः 'mysterious are the ways (working) of Fate.'

N

अपि ज्ञायन्तेऽहूते नामधेयतः 'do you know their names.'

अस्य मातरं नामतः पृच्छेयं 'I shall ask his mother's name.' नामग्राहं मामाह्यति 'he calls me by my name.' वचनेन, वचनात् 'in one's name.' वाच्यस्त्वया भद्रचनात्स राजा 'say to the king in my name. मादुहिश्य तस्मै सभाजनाक्षराणि धातय 'salute him in my name.'

मानूषतामुलभो लंघिभा 'levity natural to mortals.'

दुर्जातबन्धुः 'a friend in need (adversity).' स सुहृद् व्यसनेयः स्यात् 'a friend in need is a friend indeed.'

मालती मूर्धति चालयति 'Mālatī nods her head.'

ननु शब्दपतिः क्षितेरहं 'I am but a nominal lord of the Earth.'

बहुलीभूतमेतद् वृत्तं 'this matter has become notorious' (known to all).

यत्नादुपचर्यतामसी 'let her be carefully nursed.'

O

स्तेहस्यकायनीभता 'the sole object of one's affection.' किमुहिश्य, किनिर्मित्तं, किमपेक्ष्य फलं 'with what object in view.'

प्रत्ययभूता सा समाधे: 'she was an obstacle to meditation.'

रुलाघ्ये गृहिणीपदे स्थिता 'occupying the honourable position of a housewife.'

PAS

इति तस्य बुद्धौ न संजातं, इति तस्य हृदयं नापतितं 'this did not occur to his mind.' स्मृत्युपस्थिती इमौ द्वौ श्लोकौ 'these two verses occur to our mind.'

कस्मिन्नपि पूजाहेऽ अपरादा शकुन्तला 'S'akuntala has offended some person worthy of respect.' तव न कदापि मया विप्रियं कृतं, प्रतिकूलमाचरितं 'I have never even once offended you.' शीघ्रकोपिन्, सुलभकोप 'easily taking offence.'

ब्युत-भ्रष्ट-व्रिधिकार 'dismissed from office.'

प्रकाशं निर्गतः 'having gone out into the open air.' तवो-पालभे परितास्मि, उपालंभपात्रं जाता 'I laid myself open to your taunt.'

गृहीतावसर, लब्धावकाश 'seizing an opportunity.'

लोकाचारविरुद्ध, लोकविविष्ट 'opposed to the practice of the world.'

त्वं स्वरच्या वर्ततां भवान्, यथाभिलाषं क्रियतां 'it is left to your option,' or choice.

यथाज्ञापयति देव: 'your Majesty's orders will be obeyed.' आनुलोभ्यं 'natural order.' प्रातिलोभ्यं, व्युत्क्रमः, विपर्ययः, व्यत्यासः reverse order.

अपहिये परिश्रमजनितया निद्रया 'I am overcome by sleep caused by fatigue.'

आनन्दपरिवाहिणा चक्षुषा 'with an eye overflowing with joy.' प्रथमं कुतूहलं सपरिवाहमासीत् 'my curiosity first overflowed.'

P

विवर्णभावं प्रपेदे 'grew or turned pale.'

शरीरभूता मे शकुन्तला 'S'akuntala forms, as it were, a part and parcel of my body.'

भूमिकाकल्पनं 'assignment of parts.'

तस्य न तस्य विशेषं द्वौहि 'give the particulars of that man.'

तेनाष्टौ परिगमिताः समाः कथंचित् 'he with difficulty passed eight years.' इदं विद्यः पथि न वर्तते 'this passes conception.'

PLE

आस्ता॑-तिष्ठतु तदधुना, यातु किमनेन ' let it pass now.' किमर्थमगृहीतमृदः कटकान्निष्कामसि ' why do you leave the camp without (taking) a pass.' अमुद्रालांचितः ' without a pass.' तया हृदयवल्लभोऽभिलिख्य काभद्रेवव्यपदेशेन सखीपुरतोऽपह्नुतः ' she passed off the picture of her beloved upon her friend as that of Cupid.' मध्यमांबावृतान्तोऽन्तरित आर्येण ' the account of the second mother has been passed over by his honour.'

जालान्तरप्रेषितदृष्टिरन्या 'another peeping through a lattice.'

आज्ञा गुरुणां हृदविचारणीया 'the command of elderly persons is (to be considered) peremptory,' should not be called in question.

नाटकं न प्रयोगतो दृष्टं, प्रयोगेणाधिकृतं न दृष्टं 'the drama has not been seen performed (acted) on the stage.'

स्थिरप्रतिबन्धो भव 'persevere in your opposition.'

आसन्न-शारीर-परिचारकः 'a personal attendant,' 'body-guard.' स्मानुभवः 'personal experience.'

यौवनमंगेषु सन्नद्धं 'youth has pervaded the limbs.'

जायतां कः कार्यार्थीति 'ascertain who are the petitioners.'

विरहोत्कृठं हृदयं 'a heart pining away in absence.' स गृहं गन्तुमुदत्ताम्यत् 'he pined for his home.' अन्तःपुरविरहपर्युत्सुको राजषिः 'the royal sage is pining by the separation from his wives.'

पितृस्थाने-भूमौ 'in the place of a father.' प्रथमं, प्रथमतः, प्रथमं तावत् 'in the first place.' अपरं च, पुनः, पुनश्च 'in the next place.'

अथिन्, वादिन्, अभियोक्तृ 'a plaintiff.' प्रत्यथिन्, 'अभियुक्तः, प्रतिवादिन् 'a defendant.'

द्वित्राण्यहान्यहंसि सोऽुमहन् 'worthy Sir, please wait for 2 or 3 days.' यदभिरोचते वयस्याय 'just as my friend pleases.' हृदयगमः परिहासः 'a pleasant joke.' सुखशब्द, [श्रुतिसुख, श्रवणसुखगमं] जूलस्वन 'pleasing to the ear.'

विहितप्रतिज्ञः-गृहीतक्षणः-अहं 'I have pledged my word.

PRI

अनयोन्वृत्येऽ प्रतिज्ञा 'they two thus pledged their word.' अब
विस्तुपकरणे तेन सुकृतमन्तरे घृतं 'he has pledged his virtue (honour)
that he would not harm you.'

मरणोन्मुख, आसन्नमृत्यु, मुमूर्षु 'on or at the point of death.'
प्रसवोन्मुखी, आसन्नप्रसवा 'on the point of delivery.'

दासी महिषीपदं ग्राहिता, देवीभावं गमिता 'the maid was given
the position of a queen.'

तदुभयथापि घटते 'it is possible in both ways (both sides
are possible).'

चिरप्रवृत्त 'being long in practice.' सदाचार, सद्वृत्त, साधृवृत्त
'following good practices.' कां वृत्तिमुपजीवत्यार्थः 'what
profession do you practise?' प्रयोगः 'practice' as opposed
to शास्त्रं—आगमः 'theory.'

शासनात् करणं श्रेयः, वाचः कर्मातिरिच्छते 'example is better
than precept.'

स कथयत्यागाभिनमप्यर्थं 'he even predicts events.'

वरं मुत्युः न पुनरपमानः 'I prefer death to disgrace.'

दौर्हदलक्षणं दधो 'she showed signs of pregnancy.' कठोरगर्भा
'advanced in pregnancy.'

त्वयोपस्थातव्यं, सन्निहितेन भाव्यं 'you should be present.'
समतीतं च भवच्च भावि च 'the past, present, and future.'
अग्नि साक्षये आधाय 'in the presence of fire.'

तं बक्षसा परिरम्भ-क्रोडीकृत्य 'pressing him to the bosom.'

भावितविषवेगः 'pretending to be affected by poison.' अशु-
तिभिनयति 'pretends not to hear.' आर्यघ्वजिन्-लिगिन् 'pretend-
ing to be just.'

साक्षी वाक्यभेदान् बहूनकथयत् 'the witness prevaricated.'

प्रक्षालनाद्वि पंकस्य दूरादस्पर्शनं वरं 'prevention is better than
cure.'

द्विषामाभिषतां ययो 'fell a prey to enemies.'

प्रथमवयः, नक्त-अक्षत-यौवनं 'the prime of youth.'

RE A

ततस्ततः, ततः परं कथय 'proceed with your narrative.' प्रस्तूयतां विवादवस्तु 'proceed with the matter at issue.' प्रवर्त्यतां भगवतो ब्राह्मणानुहित्य पाकः 'you may proceed with your dinner-preparations in honour of the worthy Brāhmaṇas.' किनिमित्तं ते सन्तापः 'from what cause does thy excitement proceed ?'

भुद्बोधित 'prompted by hunger.' स सदा प्रत्युत्पन्नमातः, प्रबोधननिरपेक्षः 'he seldom wants a prompter.'

एष सनिकारं नगरान्धिर्वास्यते 'here is this person being disgraced and proscribed from the city.'

बृवते हि फलेन साधवो न तु कठेन निजोपयोगितां 'good men prove their usefulness by deeds, not by words.'

अनागतविधात् 'one who provides for the future.' आपदवै वर्णं रक्षेत् 'one should provide wealth against times of want.'

स्तुयमाना नोत्सिच्यन्ते or अनुदृताः 'are not puffed up when praised.' दर्पच्छामात्, उत्सिक्त, अवलिप्त, उद्धत 'puffed up with pride.'

चौरदण्डेन दण्डयेत् 'he should punish (an offender) as a thief.'

4

अनियन्त्रणानुयोगस्तपस्विजनः 'ascetics may be questioned without reserve.'

R

मन्दोप्यविरतोद्योगः सदा विजयभाग्भवेत् 'slow and steady wins the race.'

तद्वचो मम हृदये शर्वं जातं 'those words rankle in my heart.' स प्रहारः करालतां गतः 'the wound rankled.'

वृत्तान्तेन श्रवणविषयप्राप्तिणा 'by the account reaching (her) ears.' इदं प्राप्तेण तत्र कर्णपथमायात्-श्रुतिविषयमाप्तितमेव 'this has probably reached your ears.'

प्रत्युत्पन्नमति 'having a ready wit.' 'ready-witted.'

परमार्थतः प्रेम 'affection in the real sense of the term.'

RES

घनी उपगतं दद्यात् (घनं) स्वहस्तपरिचिह्नितं 'the creditor shall pass a *receipt* in his own hand.'

दर्शनप्रतिभूवं दद्वा 'he entered into a *recognizance bond*.'

तदहं विद्वे तव स्तवं दमयन्त्याः सविषे 'I shall, therefore, recommend you to Damayanti.'

नाद्यापि प्रसादं गृहणासि, प्रसन्ना न भवसि 'you are not yet *reconciled*.' वाक्यानि प्रतिसमादधाति 'reconciles statements.'

कृतकालोपनेयः आधिः 'a pledge to be *redeemed at a fixed time*.'

आत्मवशं नी, वशी कु 'reduce to subjection.' अस्थमानावशेष, ककालशेष 'reduced to a skeleton of bones.' अपचितं गात्रं 'a body *reduced in bulk*.'

अत्र पुराधृतकथा अनुसन्धेया 'a reference or allusion is here made to a mythological story.'

भर्तुः प्रतीपं मास्म यमः 'do not show a *refractory spirit towards your husband*.'

नार्हसि मे प्रणयं विहन्तु 'pray, do not *refuse my request*.'

तस्य मनो मार्दवमभजत, कठिनतामजहात् 'his heart *relented*.' स चानुनीतो मृदुतामगच्छत् 'being appeased, he *relented*.' किमपि सानुकोशः कुतः 'he somewhat *relented*.'

दुःखविश्वाम ददाति 'gives *relief to sorrow*.'

हृदि एतां भारतीं उपधातुमर्हसि 'please *remember* (lay to heart) these words well.'

पातालं मामद्य संस्मरयतीव भुजंगलोकः 'this group of gallants as if *reminds me to-day of Patala*.' अये सम्यग्नुबोधितोऽस्मि 'Oh ! I am well *reminded*.'

इति जनप्रवादः-किंवदन्ती-श्रूयते, इति प्रवादः 'there goes a *report*.' विश्वासप्रतिपन्न 'reposing confidence.'

दोषानपि गुणरक्षमध्यारोपयन्ति, गुणपक्षे स्थापयन्ति 'represent even faults as merits.'

संवदन्त्यक्षराणि 'the characters resemble one another, agree, coincide.'

SAL

सागरे नद्यो विलीयन्ते 'rivers are resolved into the sea.'

वामहस्तोपविहीतबद्ना 'with her face resting on her left hand.' बूरत्रये भरत कृत्वा 'resting on the three hoofs.' भाग्यायत्तमतः पर 'further than this rests with fate.' सकलरिपुजयादा यत्र बदा मृतैस्ते 'on whom your sons had rested their hopes of overthrowing all enemies.'

हरः स्मरं स्वेज वपुषा नियोजयिष्यति 'Hara will restore to Cupid his body.'

एवं सर्वतो निरुद्धचेष्टाप्रसरस्य मे 'my actions being thus restricted on all sides (my course being thus hampered).' अपवादः वत्सर्ग व्यावर्तयितुमीश्वरः 'an exception can restrict the scope of a rule.'

अतः परं पुनः कथयिष्यामि 'I shall resume my story from this point afterwards.'

तस्य चार्यस्य सततं मनसि विषारवर्तमानत्वात् 'that matter constantly revolving in his mind.'

गमिष्याम्युपहास्यतां 'I shall be ridiculed.'

अवितथमाह प्रियमवदा 'Priyamvadā is right,' 'says rightly.' न स्त्री स्वातंश्चमर्हति 'a woman has no right to independence.' न त् देवीहस्ते निक्षिपता भया युक्तमेवानुष्ठितं 'I acted rightly in delivering it into the hands of the Queen.'

ते नाम्युपतिष्ठन्ति गुरुन् 'they do not rise to receive their elders.' उत्तिष्ठमानः शत्रुः 'a rising enemy.'

स्थाने स्थलु सज्यते दृष्टिः 'it is proper that the eye is riveted.' प्रधमं गणितमिव तवोत्तरं 'your answer is, as it were, learnt by rote.'

प्रजाः प्रजाः स्वा इव तन्नायत्वा 'ruling the subjects like one's own children.'

कियदवशिष्टं रजन्याः how much has the night yet to run.'

S

सकलीकृतभर्तृपिण्डः '(who showed that) he had not eaten his master's salt in vain.'

SHA

का कथा गणना (with loc.), कथैव नास्ति with प्रति 'what need we say of.' जनप्रवादः 'popular saying.' तथा च लोकिकानामाभाणकः 'so runs the popular saying,' 'as the proverb goes.'

मुद्रां परिपालयन् उद्धाटय दर्शय 'open it, preserving the seal and show me.'

प्रत्यक्षीकृ 'to see with one's own eyes.'

कथ्य, कथार्थं प्रसारित 'exposed for sale.'

कृतज्ञता, कृतवेदित्वं 'sense of obligation.' जरावलुप्तमानावमानचिन्तः 'having lost all sense of honour and dishonour on account of old age.' यौगिकार्थं 'etymological sense.' रुढार्थं 'conventional or popular sense.' अन्वर्थ, यथार्थं, परमार्थतः 'in its true sense.' अन्यथा एषा वीप्ता न चरितार्थं भवति 'else this repetition has no sense' (does not become significant).

एकैक, व्यस्त 'taken separately' (सर्वाविनयानामेकैकमप्येषा-मायतनं, तदस्ति कि व्यस्तमपि त्रिलोकने).

कोपोद्दीपनाय अलं or पर्याप्तमिदं 'this will serve to rouse his anger' उपयोगं द्रज्, स्थाने-भूमो भू 'to serve the purpose of,' 'serve as.' महतः परिवेष्टारः आसन् 'the gods served up food.' इदं पादोदकं भविष्यति 'this will serve as water to wash the feet with.'

सावैगिका आभरणसंयोगः 'sets of ornaments fitting all parts of the body.' रत्नानुविद्ध, मणिप्रत्युप्त, रत्नस्त्रित 'set with jewels.' एवं कु 'set one's foot on.' मनः-धियं-चित्तं बृं वृं or आशा or सञ्चिविश् caus. or युज् caus. 'set the heart on.' अनेन समयेन परिणतो दिवसः 'by this time the sun had set.' आभी-यतां ब्रह्मे धीः 'set your heart on religious duties. विनाशधर्मसु विषयेषु मनो मा संनिवेशय 'set not your heart on transient objects.' अचिरप्रवृत्तो श्रीष्मसमयः 'summer which has just set in,' गुणा विनयेन शोभते 'virtues are set off by modesty.'

व्यवस्थापितवाक्, वाचं व्यवस्थाप्य 'settling what to say.'

इति प्रतिपदितमाकुलीभवेत् 'this position would be shaken.'

STA

स्त्रिधजनसंविभक्तं दुःखं 'sorrow *shared by dear friends.*'
केन वायेन सह साधारणीकरोमि दुःखं 'with whom else shall I
share my grief.''

चमिन्, फलकपाणि 'armed with a *shield.*' खद्गचमंचर 'having
a sword and *shield.*'

नयनोपान्तविलोकितं, साचिवीक्षणं, अपांगदृष्टिः, कटाक्षः 'a *side-long*
look.'

विदूषकं संज्ञा लंग्रयति 'makes a *sign to* Vidūshaka.' अथंवत्,
सार्थ, चरितार्थ, अर्थयुक्त, अन्वर्थ 'significant.'

सीदति मे हृदयं 'my heart *sinks down*' प्रबलपिपासावसन्नानि
अंगकानि 'limbs *sinking down through excessive thirst.*' तस्य
घर्षमहीयत, स लुप्तस्खलितधैर्यः 'his heart *sank within him.*'

मया रथस्य भन्दीकृतो वेगः 'I have *slackened* the speed of the
chariot.'

शिथिलितप्रयत्नाः, श्लथोद्यमाः 'who have *slackened* their efforts.'

पन्थरविवेकं चेतः 'a mind *slow to discriminate.*' प्रत्यभिज्ञान-
पन्थर 'slow in recognizing.'

पराभवो मम हृदि प्रत्युप्तं शत्यमिव, न्यक्कारो हृदि बज्रकील इव मे—तीव्रं
परिस्पन्दते 'I am *smarting under the defeat*' (the defeat is
rankling in my heart).

बधिरान्मन्दकर्णः श्रेयान् 'something is better than nothing.'

वक्तुं सुकरमिदमध्यवसातुं तु दुष्करं 'it is sooner said than done.'

तन्तुनाभः स्वत एव तन्तून् सृजति 'the spider *spins out its web*
(threads) from itself.'

सोल्लास, प्रमुदितचित्त 'in high *spirits.*'

मिषतां नः आमिषं आच्छिनत्ति 'snatches away the prey in *spite*
of our looking on.'

चारचक्षुर्महीपालः 'the king sees through *spies.*'

उपक्रोशमलीमसैः प्राणैः कि 'what is the use of life *stained*
by infamy (ignominy)'?

मंशयस्थं जीवितं तस्य, स संशयितजीवित आसीत्, जीवितं संशयदोलाधि-
रुदं 'his life was at *stake.*'

SUP

वचनीयमिदं व्यवस्थितं 'this will remain a *standing stigma* (on me).' कुंठित-प्रतिहृत-रुद्ध-गति 'at a *stand-still*.'

इदं सोपपत्तिकं न भाति 'this does not *stand* to reason.' लब्धप्रतिष्ठः 'who has obtained a *standing*.' पुलकित, रोमाचित 'with the hair *standing* on end.'

यात्राभिमुखं प्रवृत् 'to *start* on a journey.' अभिव्यगतयः शब्दं सहृते मृगः 'not *starting* aside, the deer hear the sound.' सचकित 'with a *start*'

बचिदितगतयामा रात्रिः 'night, the watches of which *stole away* (imperceptibly glided away).'
शर्नैनिद्रा निर्मीलितलोचनं मास-
कार्यात् 'sleep gently *stole* upon my eyes.'

ज्वलति चलितेन्धनोग्निः 'when the fuel is *stirred* the fire *blazes up*.'

नैतावता पीडा निष्कामति 'the evil does not *stop here*.'

मुखे चपेटां दा 'to *strike* on the face.' चिते भयं जनयति '*strikes fear* in the mind.' बद्ध-प्रबृद्ध-मूल 'striking deep root.' तस्य हृदयं पस्पर्शं विस्मयः 'he was *struck* with wonder.' तद्वि प्रसिद्ध-तरेण प्रयोगेण शीघ्रं बुद्धिमारोहति, प्रसिद्धिवलेन प्रथमतरं प्रतीयते 'being used in its most general sense, it easily *strikes* the mind.'

जर्जरितकर्णविवरः-जर्जरीकृतकर्णपटुः-नादः 'a sound *stunning* the ears.'

सा देवीशब्देनोपचर्यते 'she is *styled* (treated as) Queen.'

पितुरनन्तरमुत्तरकोशलान्समधिगम्य 'succeeding his father as sovereign of the North Kos'ala.'

यदि नावसीदति गुरु प्रयोजनं 'if any important duty should not suffer.' खलः करोति दुर्वृत्तं तद्वि फलति साधुषु 'a wicked person commits a fault, and a good man suffers for it.'

आतपलंघनात् 'from a sun-stroke.'

पुनरुक्ततां नी 'to render *superfluous*.' अभिव्यक्तायां चंद्रिकाय किं दीपिकापौनरुक्त्येन 'when there is a clear moonlight, torches are *superfluous*.'

TIG

अश्वमेघसहस्रेभ्यः सत्यमेवातिरिच्यते-विशिष्यते 'truth is *superior to thousands of horse-sacrifices.*'

कथं जीवितं धारयिष्यामि 'how shall I *support my life?*'
न ह्ययं मन्त्रः स्वातंश्चेण कंचिदपि वादं समर्थयितुमुत्सहते 'this hymn cannot by itself *support any theory.*'

नियम्य शोकावेगं 'suppressing the emotion of sorrow.'

विकारस्य गमनीयात्मि संबृता 'I am made *susceptible of an emotion.*' विकारी यौवनं 'youth is *susceptible.*'

धृतद्वैष्मीभावकातरं मे मनः 'my mind is held in *suspense and hence anxious.*'

विहगाः समदुःखा इव चक्रुशः 'the birds screamed as if out of *sympathy.*'

T

मित्रहचिह्निलोकः 'tastes differ,' 'different men have *different tastes.*'

निर्गन्तुं सहसा न बेतसगृहाच्छवतोस्मि 'I am unable to *tear myself off from the cane-bower.*' विललाप विकीर्णमूर्धजा 'she *tore her hair in grief.*'

गमयती रजनीं विषाददीर्घतरां 'passes the night grown *tedious on account of dejection.*'

शास्त्रे प्रयोगे च मां विमृश *test me in theory and practice.*'

अनुगृहीतोस्मि, महानयं प्रसादः '(I) thank you,' 'thanks.'

द्वावप्यागमिनौ प्रयोगनिपुणौ च 'both are well-versed in *theory and practice.*'

तगरगमनाय मति न करोत 'he does not *think* of going to his capital.'

सखीमुखेनोचे 'spoke *through her friend.*'

अपत्यमन्योन्यसंश्लेषणं वित्रोः 'a child is the mutual *tie of parents.*'

अतिपिनडेन वल्कलेन नियन्त्रितात्मि 'I am chained down by this *tight bark-garment.*'

VERB

समयः स्नानभोजनं सेवतुं 'it is high *time* to bathe and take our meals.' कालानुवर्तिन् 'a time server.' नैवं वारान्तरं विघास्यामि 'I shall not do so another *time*.' अनवसरग्रस्तोथिभावः 'begging is out of *time*.' अकालक्षेपेण अविलंबितं, अकालहीनं 'without loss of *time*.'

अमुष्य विद्या रसनाग्रनर्तकी, समस्ता एव जिहाप्रेऽभवन् 'learning danced on the *tip* of his tongue.'

धारासारैमहंती वृष्टिबंभूव 'it rained in *torrents*.'

शतसंख्या मामियं सृशति 'the number 100 *touches* me home.' हृदयं संस्पृष्टमुत्कृठ्या 'the heart is *touched* with anxiety.'

मित्राणां तत्त्वनिकपशादा विपत् 'adversity is the *touch-stone* of (the sincerity of) friendship.'

ग्राहकंगृह्यते चौरः पदेन 'a thief is *traced* out by his foot-steps.'

ब्रह्मशब्दस्य व्युत्पाद्यमानस्य 'when the word *Brahma* is *traced* (to its root).'

क्षुण्णाद्वृत्तमनः 'from the *trodden* (beaten) path.'

परत्तपो नामा यथार्थनामा 'Parantapa *truly* so called.' छब्बिसिद्धरपि यथार्थनामनः 'of Dhruvasiddhi true to his name.' '*truly* so called.'

उपकारः प्रत्युपकारेण निर्यातियितव्यः 'one good *turn* deserves another.'

U

असमर्थित, अतकित, अतकितोपनत 'unexpected.'

समवायो हि दुस्तरः, संहतिः कार्यसाविका 'union is strength.'

ज्योतिःशब्दस्तेजसि प्रयुज्यते 'the word ज्योतिः is used in the sense of Light.' ज्योतिःशब्दो ज्वलन एव रूढः 'ज्योतिः is conventionally used for fire.' अनुपभुक्तभूषण 'not used to ornaments.'

V

रणधुरां वह, समरशिरसि वृत् 'to lead the *van*.'

वाचिकं शब्दाख्येयं 'a verbal message.'

WOR

वाग्व्यवहारः 'a verbal (oral) discussion.'

लोक-व्यवहार-दृष्ट्या 'from a worldly (practical) point of view.'

निर्वृहस्तेऽपत्यस्तेनेहः 'thy parent affection has been fully vindicated or shown.'

W

कालः कश्चित्प्रतीक्ष्यतां 'wait for some time.' सहस्र मासद्वयं
wait for two months.'

स्फुलिंगावस्थया वह्नेरेधापेक्ष इव स्थितः 'there is fire in the state
of a spark (only) waiting for fuel.'

त्वत्तो न किमपि परिद्वास्यते 'nothing will be wanting to you.'

न कामचारो मयि शंकनीयः 'do not suspect me of wantonness.'

मूर्यातपं सेव् 'warm oneself' (in the sun). अग्न्यातपं सेव्
'warm oneself at the fire.'

दृढिक्षयी 'waxing and waning.'

अन्तरा 'on the way.' परिपन्थीभू 'stand or come in the way.'
कि स्वातन्त्र्यमवलंबसे 'do you have your own way ?'

सर्वत्र नो वार्तमवेहि 'know that we are doing well in every
respect.' युज्यते, बाढं, तथेति उक्त्वा 'saying very well.'

छन्दोनुवृत्तिः 'acting according to another's whim.'

ईश्वरेच्छा बलीयसी, प्रभवति भगवान् विधिः 'God's will be done.'
बलात्, हठात्, अकामतः 'against one's will.'

अयशः प्रमृष्ठं 'the ignominy was wiped out.'

कुठितमतिः आसीत्, निरुत्तरीकृतः 'he was at his wits' end.'

कष्टमभ्यापन्नः 'in a woeful plight.'

नैतच्चित्रं-किमत्र चित्रं 'it is no wonder,' what wonder is there ?'

सत्य-पालित-संगरः-सन्धिः 'true to, or keeping one's word.'

लघुसन्देशपदा सरस्वती 'a briefly-worded message.' सम्यग्ग्रथित-
साधुविन्यस्तपद 'well worded.' करुणार्थग्रथित 'pathetically
worded.'

YIE.

त्वं मम जीवितसर्वस्वीभृतः 'you are my all-the-world' (the all-in-all of my life). लौकिकज्ञ 'knowing the ways of the world.'

न तद्हि प्रागवस्थायाः परिहीयसे 'you are not then *worse off* or in a *worse condition* than before.'

अनुरूपभर्तृगमिनी 'having a husband *worthy of herself*.'

वैरसाधनं-नियतिनं 'wreaking revenge.'

Y

वाढ़, अथ कि 'yes' तथेति उक्त्वा 'saying yes.'

वैतसी दृत्ति आश्रि 'to yield to a superior fee.'



SENTENCES FOR CORRECTION

अरण्येऽधिवस्तुं यतय इच्छन्ति ।

संन्यासी बहवा दिनान्येकस्थाने नावसेत् ।

यद्रामादन्तरेणायोध्या शून्या दृश्यते तत्कैकीवचनस्य परिणामः ।

अस्य गिरेरभितो बहवोऽशमानः सन्ति ।

अस्य वर्तमनः परितः पलाशवृक्षा दृश्यन्ते ।

हा धिङ् मेऽन्यायाचरणं कुर्वते ।

स एवं विचारयन् सकला रात्रिर्व्यतीयाय ।

दुर्योधनः पाण्डवान्नास्तिहृथत् ।

शत्रवे बाणानहं क्षिपामि स तु महयं दृशदो मुचति ।

मम वचनं स न विश्वसिति ।

सर्वेभ्यः पुत्रेभ्यो गोपालः पितुः प्रेष्ठः ।

सर्वाभ्यो नदीभ्यो भागीरथो द्राविष्ठा ।

स भोजनादनु बहिरगच्छत् ।

संसारसुखानि केवलं दुःखस्थानमस्तीति साधोरन्तरेण को जानाति ।

इयं नगरी त्रयः क्रोशा आयता ।

धनिनं द्रव्यं याचितं भिस्कुकः ।

अंभोनिर्धि मुधा ममंथे देवैः ।

तेषां मे च सख्यमस्ति ।

अयं वित्तसंचयस्त एव ।

तां वात्रानय मा वा तत्र नय ।

हे जगन्नाथ मे सर्वाणि पापानि क्षमस्व ।

ताः स्त्रिय आत्मनो निन्दन्ति ।

सा युवतिरात्मानं हतप्रायाममन्यत ।

कुद्धः पुरुषः शिलायामप्यधिशेते ।

गोपालो वा रामोहं वा त्वं तत्कार्यं करिष्यथेति मां भाति ।

परिक उत्थिते सति तस्य साध्वमहगच्छम् ।

समागतेषु बालेषु तान्कलानि दातुमारभस्व ।

तस्मिन् राजनि वसुधामीशाने न कोऽपि सामन्तस्तमभिभवितुं येते ।

अजासु क्षेत्रं नीयमानासु ताः स्यमखादयत् ।

भाप्याया आक्रोशन्त्याः सा भर्त्रा प्रतिषिद्धा ।

दंभृत्वं पैशुन्यं च सदा गर्हणीयो ।

रूपवतीभार्या सदा प्रीतिपात्रा भवति ।
 पिता च माता च वार्द्धक्ये परिपालनीयः ।
 यत्स एवमुवाच तत्स्य दोष एव ।
 यत्कीर्यमित्याचक्षते तत्प्रकृतिरेव खलानाम् ।
 अन्यथां पुत्राणां राम एव पितुः प्रेयानासीत् ।
 त्वं मम प्राणानामपि प्रियतरा अतस्त्वा सर्वं कथयामि ।
 अहं तत्र गन्तुं न शक्नोमि हि मध्य नद्यायातवती ।
 चरं भिक्षा याचितुं न तु परसेवाविवाधम् ।
 अहं वा त्वं तच्चकार ।
 स गृहं प्रत्यागतो वा नेति मां सत्वरं निवेदय ।
 राजापराधिनं शता रूपका दंडयाः ।
 इदः स्वयशः किञ्चरमिथुनैर्गण्यामास ।
 प्रारादस्य परितोऽमात्यं भिक्षुकान् स्थापयति राजा ।
 क्षुधितेन वत्तेन पयः पायय तमन्नं वा खादय ।
 राजी बनात्पृष्ठाणि दासीरानाययत् ।
 अहं मम भित्र मा पारितोषिकमदापयम् ।
 गुणिषु पूजास्थानं गुणा एवास्ति न लिङं वा न वयः
 तस्या नार्या अवलोकनस्य पात्रं ते नरा बभ्रव ।
 अत्र विषये इव्वरो न दोषास्पदः ।
 सा तपस्विनी भक्त्यपापात्रं जातम् ।
 गोविदस्तस्य भार्या च स्तुत्यचरिते स्तः ।
 तपो दमो निःस्पृहता च सर्वं अभी यतिषु प्रशस्याः ।
 ऋते रामं जनकः कमपि नृपं शिवधनुर्भजयितुं न शशाक ।
 अयं पर्वतोऽस्य ग्रामस्योत्तरः ।
 रामस्य पूर्वं गोविद आगच्छतु ।
 तं दिवसमारभ्य भम मनः पर्याकुलं जातम् ।
 पुत्रविवाहस्थानन्तरं पिता ग्रामस्य बहिरावसर्येऽध्युवास ।
 स शिष्येणोपनिषदं वेदयामास ।
 स्वामिना भत्येन धेनुं पयो दोहचते ।
 भिक्षुकं श्रेष्ठिनं धनं याचयति ।
 स नरः पादस्य खंजः अयं तु नयनस्य काणः ।
 स जंबुदीपं नावि गतः शकटं च प्रत्यागतः ।
 यजदत्तः कुण्डनपुराय प्रेषितः स मासद्वये प्रत्यागमिष्यति ।
 रथस्य एव बहु शोभसे तत्कृतमत्यादरस्य ।
 हिरण्यकश्चित्रग्रीवस्य प्राणा आमन् ।

गोविदो यूयं चैतदकुरुताम् ।
 अहं ते वीराश्च शून् पराजयन् ।
 त्वमहं गोपालसूनवश्च तत्कृत्यं कुरुः ।
 अयं बटुस्ते ब्राह्मणा वा ग्रामं गच्छतु ।
 यूयं वयं वा नदीं गमिष्यथ ।
 अतस्त्वां दूरादेव नमः ।
 इमां वारीमहं वयस्यं कथंयामि ।
 यदि स त्वया पाठं नाध्यापयति तर्हि मा तन्निवेदय ।
 देवाः स्वभयकारणं ब्रह्मणप्राचल्युः ।
 तस्मै अहं दूरं प्रहितवान्, किन्तु पाटलीपुत्राय न कोप्यद्यापि विसुष्ट ।
 अयं नरश्चौराणामतीव विभेति ।
 मम गमनस्य प्रागेव स गतः ।
 अलं तं बहु ताडयितुं सोऽत्यशक्तः ।
 अस्य पुस्तकस्य रामाय प्रयोजनं नास्ति ।
 ये यत्योऽरण्येऽधिवसन्ति तेभ्यो नृपानुग्रहस्य क उपयोगः ।
 अकित देवो रोचते ।
 अहं देवदत्तस्य शता रूपकं धारयामि ।
 म मयि द्रुहथति नाहं तस्मा अधिद्रुहथामि ।
 न किमपि त्वामधुना प्रत्याशृणोमि ।
 राजस्योपरि चण्डवर्मा शास्ति ।
 अहं शश्चु हत्वा स प्रत्याजगाम ।
 रामो रावणं हत्वा विभिषणो लंकाराज्ये स्थापितः ।
 त्वया प्रातरेव गां पयो दोषब्यमिति तमादिशन् रामोऽनागतवान् ।
 गौतमीं वर्जं सर्वे निष्काल्ताः ।
 अइमभिर्दातं स शशुभिर्हत ।
 रामाय द्वौ पुत्रावास्ताम् ।
 प्रभवति निजाय कन्यकाजनाय महाराजः ।
 वासुकिः पातालतलस्येष्ट ।
 मामग्रे किं तिष्ठसि ।
 अस्य पर्वतस्य पूर्वं महावापी वर्तते ।
 अस्मादुत्तरतस्तु रौद्रं इमशानम् ।
 दिवसे त्रिः संध्यामुपासीत ।
 वर्षन्ये दशकृत्वोऽपि मम गृहे त्वं नागच्छः ।
 उपवनादक्षिणेनात्तरवं श्रुत्वा दुःखितान् शरणं प्रत्यशृणोत् ।
 अघृना मुवृष्टिर्भवति वेत्सुभिक्षं सर्वंत्राजनिष्ट ।

अपि नाम स राजास्मत्समीहितं संपादयिता ।

अहं हृष्यः पथि महान्तं भुजंगं ददर्श ।

अत्र विषये तव सन्देहो माऽभूत् ।

मा चौरानभैष्ट ।

यद्यहं तत्र बभूव तदा त्वं भ्रातुः सार्थं मा कलहमकृथा इति तमस्यम्
स्वपुत्रं यथा अन्येषां पुत्रेभ्योऽपि ग्रीतिः कर्तव्या ।

अशीतिदिवसा यावत्स भृत्यो मामसेविष्ट ।

यावद्धनमीश्वरेणास्मान् दीयते तस्मिन्सन्तोषो मान्यः ।

ते रथे कुमुमपुराय यातवन्तः ।

सा मृतवतीत्याकर्णाहं दुखितो जातवान् ।

शिशुना भाषितं स्मितं च पित्रोरानन्दोत्पादकम् ।

अयं मम चिरत्तनो वयस्यो भवितव्यः ।

त्वय्यस्माञ्चासति कथमस्माभिरभिभूतं भाव्यम् ।

कुमन्त्रिणा नृपसभा न प्रवेष्टव्यम् ।

गोपालो नाम वयस्येन सहागच्छम् ।

जितोसौ मया षोडशसहस्राणां रूपकाणाम् ।

कांचीनाम नगर्यां धनभित्रनाम वणिगवसत ।

सुवर्णपुरं नाम नगरे द्वौ कौलिकौ वयस्यभावेन आवसतः ।

चन्दनमिव शीतले कदलीगृहेऽपि सा निर्वृत्तिं नालभत ।

रामेतिनामा दशरथस्य पुत्र आसीत् ।

उपला इव शत्रुघ्नस्मानवस्कन्दस्तु वर्यं कि कुर्यानेति न जज्ञिम ।

सुरगुरुमिव प्रज्ञस्यास्य ब्राह्मणस्य दक्षिणां कि न दत्से ।

तव च मे च सख्यमस्ति ।

चेत्वं मम कार्यं करोषि त्वाभ्यं मुद्रिकाशतं दास्यामि ।

सा नारी रविरिव भ्राजमानं सुतमलब्धं तु इयं बहुकरूपम् ।

अश्वमारोदुं मे रोक्ते ।

त्वामावस्थातुं कथमहमनुमस्ये ।

अहं त्वामेतत्कर्तुमिच्छामि ।

इमं ग्रंथं वाचयितुं न शक्यते ।

इममाग्रवृक्षमध्यः पातयितुं न सांप्रतम् ।

वरं देशमपि त्यक्तुं न तु नीचसेवां विधातुम् ।

दशरथाय त्रिभायाभ्यः पुत्रचतुष्टयमुदपादि ।

विजयतु भवान् य एवं जनानानन्दयः ।

एनां भवतेऽनुरक्तां कि निष्कारणेन त्यजसि ।

इमं दिवसमारभ्य मासाद्विजयादशमी भवति ।

A GLOSSARY

Sanskrit English

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अंशुमालिन् <i>m.</i> the sun.	
अकलित् <i>a.</i> incomprehensible, not known.	
अकिञ्चनत्वं being penniless.	
अक्षयत्वं indestructibility.	
मग्नुः .. bad quality.	
व्रग्धन् <i>a.</i> not covetous.	
अग्निसाक्त 8 <i>U.</i> to consign to the flames, to burn.	
ब्रह्मजन्मन् <i>m.</i> a Brāhmaṇa.	
ब्रध्णी a leader	
बन्ध <i>a.</i> best.	
बघं sin.	
बंकः a speck, spot.	
ब्रंकुरः a sprout.	
बंग a component part.	
बंगरागः a scented cosmetic.	
बंगुलि <i>f.</i> a finger.	
बंगुलीयकः-कं a ring.	
बचित्तनीय <i>a.</i> incomprehensible, inconceivable.	
बज <i>a.</i> not born.	
बंजन् collyrium.	
बतिकान्त <i>p. p.</i> past.	
बतिगहित <i>p. p.</i> very blamable.	
बतिप्रसंगः excessive rudeness.	

अतिभूमिः excess, climax.	
अतिमात्र <i>adv.</i> excessively.	
अतिमुक्तलता the Mādhavi or vernal creeper.	
अतियन्त्रणा over-constraint.	
अतिलोल <i>a.</i> very frail.	
अतिलोहित <i>a.</i> very red.	
अतिहेषण <i>a.</i> most shameful.	
अत्यादरः excessive respect.	
अत्रान्तरे <i>adv.</i> in the meanwhile.	
अदूरवर्तिन् <i>a.</i> not distant.	
अधिक्षिप्त <i>p.p.</i> reviled, traduced, abused.	
अधिज्य <i>a.</i> well-strung.	
अधिराजः a supreme or paramount lord.	
अध्वरः a sacrifice.	
अनंगः Cupid, bodiless one.	
अनतिपात्य <i>a.</i> not to be delayed.	
अननुदार <i>a.</i> having no suitable wife.	
अनन्तर <i>a.</i> contiguous, neighbouring.	
अनपायिन् <i>a.</i> imperishable.	
अनम्य <i>a.</i> unbending haughty.	
अनर्थत्वं being invaluable.	
अनवगीत <i>p. p.</i> not censured.	

अन

- अनातप *a.* cool, protected from heat.
- अनातुर *a.* not sick or fatigued.
- अनात्मज *a.* foolish, silly.
- अनादि *a.* having no beginning.
- अनामयं health.
- अनायास *a.* easy.
- अनिवृत् *a.* distressed, sorry.
- अनीश *a.* having no control or mastery.
- अनुगृणं *adv.* favourably, so as to please one.
- अनुचरः a follower.
- अनुजः a younger brother.
- अनुत्तम *a.* unsurpassed.
- अनुत्सेकं: absence of pride.
- अनुत्सेकिन् *a.* not puffed up.
- अनुपक्रम्य *a.* incurable.
- अनुपवि *a.* guileless.
- अनुबन्धः course flow, continuity.
- अनुमित *p. p.* inferred, guessed.
- अनुविद् *p. p.* intertwined, over-spread.
- अनुवृत्ति *f.* complying or obedient spirit; experience of the past.
- अनृत् untruth.
- अन्तरात्मन् *m.* the inmost soul.
- अंतरायः an obstacle, impediment.
- अन्तरिक्षं the sky.
- अन्तरित *p. p.* disappeared, departed.

अभि

- अन्तर्लीन *p. p.* latent, hidden.
- अन्तर्वेदिः the Doab or district between the Ganges and Yamuna rivers.
- अपकारिन् *a.* one who does ill.
- अपचारः improper conduct.
- अपदेशः a pretext, colour.
- अपयशस् *n.* ignominy, ill-repute.
- अपस्तिमाप्त *p. p.* unceasing, un-ending.
- अपवादः censure.
- अपहस्तित *a.* abandoned, thrown away.
- अपुनरुक्त *a.* not repeated, new and new everyday.
- अपूर्व *a.* new, the like of which did not exist.
- अपोहनं reasoning power.
- अप्रतिभट *a.* unrivalled, having no rival.
- अप्रतिविघ्य *a.* irremediable.
- अप्रतिहत *p. p.* intact, unmarred, unimpaired.
- अप्रत्यय *a.* dissident.
- अप्रमेय *a.* innumerable, abundant.
- अबला a woman.
- अब्जभूः the God Brahmā.
- अभिल्या beauty, splendour.
- अभिगमनं sexual intercourse.
- अभिजनः noble descent.
- अभिज्ञानं a token of recognition, souvenir.

अभि

अश्व

अभिनव <i>a.</i> new, fresh, blooming.	अर्थं <i>a.</i> significant, not deviating from the sense.
अभिनिवेशः application, devotion, intentness.	अर्हत् <i>a.</i> deserving, worthy.
अभिमत् <i>p.</i> <i>p.</i> liked, dear, desired.	अल्पमेघस् <i>a.</i> foolish, dull-witted.
अभियुक्तः a learned man.	अवकल्प्य <i>a.</i> fit to be thought of or conceived.
अभियोक्तृ <i>m.</i> an invader.	अवकाशः ground, room, scope.
अभिरमणीय <i>a.</i> very charming.	अवक्षयः destruction, decay.
अभिलाषः a desire, longing for.	अवस्था <i>n.</i> sinking, drooping.
अभिव्यक्त <i>p.</i> <i>p.</i> clear, very distinct.	अवताडनं crushing, treading.
अभिषेण्य (denom.) to face or encounter an army.	अवदा <i>a.</i> fit to be condemned.
अभि (ति) सन्धानं cheating, deceiving.	अवघूत <i>p.</i> <i>p.</i> spurned, disdainfully slighted.
अभ्यवहार्यं food, eatable (lit.) that which is fit to be eaten.	अवपातः a pit for catching game.
अभ्यागत <i>p.</i> <i>p.</i> come as a guest.	अवमानिन् <i>a.</i> slighting, disregarding.
अभ्युपेत <i>p.</i> <i>p.</i> undertaken.	अवयवः a member.
अमग्लं an evil, an evil thought.	अवलोकिता name of a maid servant.
अमषित <i>a.</i> enraged, exasperated	अवसन्न <i>p.</i> <i>p.</i> ended, terminated.
अमल <i>a.</i> pure, white.	अवसानं close, termination.
अमानुष <i>a.</i> superhuman.	अवस्थित <i>p.</i> <i>p.</i> settled, remained.
अमानुषी an irrational female.	अविक्षत <i>p.</i> <i>p.</i> not hurt, safe and sound.
अमोघ <i>a.</i> infallible, unfailing.	अविवाहिता a woman not widowed having her husband living.
अबुवाहः a cloud.	अविनीत <i>p.</i> <i>p.</i> rude.
अयस् <i>n.</i> iron.	अव्याप्त <i>p.</i> <i>p.</i> alive, not dead.
अरुणः charioteer of the sun.	अव्याहृत <i>p.</i> <i>p.</i> unobstructed.
असंघती wife of Vasiṣṭha.	अशनं food.
अर्जनं acquisition.	अशनिः thunderbolt.
अर्घं <i>with</i> सं 10 A. to consider, imagine ; <i>with</i> प्र to pursue.	

आश

- अगरण *a.* helpless.
 अशुभं mishap, calamity.
 अशेषतः *adv.* completely.
 अश्वमूर्खः a horse-faced creature.
 अश्वमेघः the horse-sacrifice.
 अस् *with* उत् *puss.* to turn away from; *with* विपरि 4 *P.* to undergo a change.
 असंविदान *a.* ignorant.
 असक्त *a.* not over-attached.
 असदृश *a.* incongruous, ill-suited, improper.
 असार *a.* worthless, weak.
 असारता transient state, frail or transitory nature.
 असित *a.* black.
 असिपत्रं the blade of a sword.
 अस्ताचलः the setting (western) mountain.
 अहंकारः egotism, pride.
 अहनाय *adv.* quickly, at once.

आ

- आकरः a mine.
 आकारः appearance, form.
 आकुल *a.* full of ; affected by, overcome with.
 आकृन्दितं wailing.
 आखण्डः a name of Indra.
 आखः a mouse, rat.
 आस्थ्यात *p. p.* told, announced.
 आगन्तुकः a guest, a stranger.

आधि

- आगन्तुकता the state of being a stranger.
 आगमः appearance; bursting out; the Vedas.
 आगमिन् *a.* versed in theory
 आतंकः agony, excessive torment.
 आतपः heat, sultriness.
 आतप्त *p. p.* heated, afflicted by heat.
 आतिथ्यं hospitality, hospitable reception; °क्रिया rite of hospitality.
 आतुर *a.* afflicted, troubled.
 आत्मवत् *a.* wise, intelligent.
 आत्मीकृ 8 *U.* to conquer, acquire.
 आदरः love, fondness.
 आदितः in the very bud.
 आधात् *m.* one who imparts.
 आधि: a bane, curse.
 आधिपत्यं sway, rule.
 आनन्दं delight, pleasing to.
 आन्तर *a.* inward, internal.
 आपणः-ण a market, store house.
 आपतित *p. p.* come to pass, occurred, befallen.
 आपत्त *p. p.* distressed.
 आप्तः a credible or trust-worthy person.
 आप्यायना growing fat or stout.
 आभोगः environs, outskirts.
 आमंजु *a.* lovely, charming.
 आमिषं bait.

बाय

उत्त

आयः gain, acquisition.	
आयत p. p. long.	
आयतन् an abode.	
आयासयित् a. giving trouble.	
आयधम् a. long-lived (one).	
आयौधिकः an inhabitant of Ayodhya.	
आरंभः an action, undertaking.	
आराधनं entertainment, propitiation.	
आर्य a. polite, courteous, worthy.	
आयंपुत्रः a term used in speaking of the husband.	
आर्यमिथा: worthy or respectable persons.	
आलक् a. pertaining to a mad dog.	
आली a female companion.	
आलोकः sight.	
आलोचित p. p. thought, considered.	
आवरण् obscuring, blinding.	
आवलित p. p. slightly turned.	
आवस्थः a dwelling, house, abode.	
आविल a. turbid, muddy.	
आविलय (denom.) to sully, to make turbid.	
आदत् p. p. surrounded by.	
आवेशः influence, subjection.	
आशीविषः a serpent.	
आशु adv. quickly.	
आश्रमः a stage or state of life.	

आस् with अनु 2 A. to wait upon, serve.

आसक्त p. p. fixed upon.

आसक्ति f. attachment.

आस्तरण् a bed.

आस्थानं an assembly; ^०मंडपः an assembly-room, hall of audience.

आहवः a battle.

आहारः food.

आहितुष्ठिकः a juggler.

इ

इ with प्रति caus. to convince ; with व्यप to separate, part.

इक्ष्वाकुः one of the kings of the solar line, ancestor of Raghu.

इन्द्रियं organ of sense, sense.

इन्धनं fuel.

इरावती name of a woman.

ई

ईस् with अनु 1 A. to look after, inquire after.

ईक्षण् eye, sight.

ईप्सित p. p. liked, desired.

ईशः a lord, master, S'iva.

ईश्वर a. able ; -टः a lord.

ईह् 1 A. to wish, desire.

उ

उचित z. usual, customary.

उच्छृत p. p. high, raised up.

उत्कर्षः height, excellence.

उत्कृ**उष**

उत्कृल a. dishonouring or disgracing the family.	उपकार: doing good, conferring obligations.
उत्कृष्ट a loud cry.	उपकारिन् m. a benefactor.
उत्खात p. p. exterminated, eradicated.	उपकार्य a royal tent.
उत्खातीन् a. full of hollows, having ups and downs.	उपधात: destruction, injury.
उत्संसय (denom.) to form into an ornamental braid.	उपचार: external show, outward form ; mode of address.
उत्तर a. latter, -रा (f.) Abhimanyu's wife.	उपदेश: instruction.
उत्तरोत्तर a. ever-increasing.	उपद्रव: harm, injury.
उत्तान a. open, unreserved, guileless.	उपनत p. p. come, befallen.
उत्तानित p. p. stretched, opened.	उपनिपात: occurrence, befalling.
उत्पलिनी a lotus-plant.	उपपत्र a. fit, proper.
उत्तीड़: a wreath, curl.	उपमा comparison.
उत्सव: festivity, ceremonial rejoicing.	उपरत p. p. dead.
उद्दत: account, history.	उपराग: eclipse.
उद्दय: appearance, sight.	उपरोध: disturbance, damage injury.
उद्धार्ष adv. without restraint, violently.	उपलक्षण characteristic sign.
उद्धत a. proud, high.	उपलेभ: ascertaining.
उद्धार्ष a. shedding tears.	उपवास: a fast.
उच्चत p. p. engaged in, intent on.	उपस्थित p.p. that has drawn near or approached, befallen.
उद्द्यम: resolve, determination.	उपहृत p. p. doomed, struck down.
उन्नतत्व nobleness, sublimity.	उपहास्यता derision, ridicule.
उन्नति f. eminence, elevation, dignity.	उपाधी: condition, circumstance.
उन्मुख a. ready.	उपाध्याय: a preceptor.
उपकंठ: vicinity.	उपालंभ: a taunt.
	उपांशु adv. in private.
	उपाध्यय: resorting to, seeking protection of.
	उषस् f. morning, dawn.

उष्म

कल्प

उष्मन् *m.* warmth, heat.

उष्मित्रम् *m.* heat.

ऊ

ऊरीकृत *p. p.* undertaken.

ऊः: the thigh.

ऊर्जस्वल *a.* great, powerful.

ऊर्मि *f.* a billow, wave.

ऊह *with अप् 1 P.* to remove, destroy.

ऋ

ऋजु *a.* not evil, unsinister.

ऋषिकल्प *a.* almost a sage.

ऋषिकुमारः a young sage.

ऋष्यशूगः the son-in-law of Das'aratha.

ऋ

एकपदे *adv.* suddenly, all of a sudden.

एकाग्र *a.* concentrated, fixed on one object.

एकान्त *a.* excessive, ever-lasting, perpetual, with *adj.* very excessively.

एकेकशः *adv.* one by one.

एविष्ट *p.p.* brought up, reared.

एनस् *n.* a sin.

ऐ

ऐक्ष्वाक *a.* descended from Ikshvāku.

ऐरावतः Indra's elephant.

ओ

ओजस्त्रियः *a.* splendid, majestic.

औ

औदरिकः a glutton.

औदासीन्यं indifference.

क

ककुदं the hump ; (fig.) chief or foremost.

कचः hair.

कज्जलं collyrium, soot.

कंठ *with उत् 1 A.* to be eager or anxious for.

कतिपय *a.* some, a few.

कथमपि *adv.* with great difficulty.

कदली a plantain tree.

कनकं gold.

कंदरः-रं a cave, glen, defile.

कंदलः a mass, collection.

कमलयोनिः Brahmā.

कंप *with अन् to take pity on.*

कण् *with आ 10 U.* to hear.

कर्णधारः a helmsman, pilot.

कलकलः an uproar.

कलमः a cub, a young elephant.

कलहंसः a duck or goose.

कला a digit.

कलिका a bud.

कलेबरं the body.

कल्पः a form, mode.

कल्पान्तः the end or dissolution of the world.

कल्य <i>a.</i> early, prime.	benefit ; -वि <i>pass.</i> to undergo a change, be affected by;
कल्याण <i>a.</i> noble, good, blessed.	-विष to tease, harm ;-(<i>p. p.</i>) wronged, ill-treated, troubled, harassed, injured.
कल्याणिन् <i>a.</i> blessed.	
कष्ट <i>a.</i> difficult.	
काकपक्षः-कक्षः side-locks of hair.	
कांचनं gold.	कृतधी <i>a.</i> wise, thoughtful.
कामः a desire ; Cupid.	कृत्स्न <i>a.</i> whole, entire.
कामगम <i>a.</i> going at will.	कृपण <i>a.</i> mean-hearted.
कामतः <i>adv.</i> out of lust or passion, sensuously.	कृश <i>a.</i> lean, emaciated.
कामसू <i>a.</i> fulfilling or yielding the desires.	कृष् 1 P. <i>with</i> वि to bend, direct (as a bow).
कामिन <i>m.</i> a lover, gallant.	कृषि <i>f.</i> husbandry, cultivation.
कार्तातिकः an astrologer, a fortune-teller.	कृष् <i>with</i> परि (<i>causal</i>) fix upon, design,; सं(<i>causal</i>) intend, settle, aim at.
काषायं a red garment.	कृष्णवर्त्मन् <i>m.</i> fire.
किन्धरः one of a class of celestial choristers or musicians.	केतनं an abode, residence.
किवदन्ति a report, rumour.	केशीन् <i>m.</i> name of a demon.
किरीटिन् Arjuna.	केसरिन् <i>m.</i> a lion.
कुटिल <i>a.</i> crooked, wily.	कोटरः-रं a hollow, cavity.
कुटुंबिन् <i>m.</i> a family man.	कोटि <i>f.</i> pitch ; extremity, end, point; पराकोटि: highest pitch, climax.
कुट्टिमः pavement	कोशः-षः a bud.
कुतूहलं curiosity.	कौतूहलं curiosity.
कुचिं <i>a.</i> foolish, dull-witted.	कौपीन a small piece of cloth worn over the private parts.
कुनुदं a lotus.	कौबेरी the northern direction.
कुमुदिनी a lotus-plant.	कौरव्यः a descendant of the Kurus.
कुपलं welfare, well-being.	कौर्म <i>a.</i> belonging to a tortoise.
कुशलिन् <i>a.</i> doing well.	कौलीनं evil report, scandal.
कुशाग्रबुद्धिं <i>a.</i> of sharp intellect.	
कुसरित् <i>f.</i> a brook, rivulet.	
कृ 8 U. <i>with</i> पुर to place in the front; -अपा to remove, prevent; -उप to do good to,	

कौशि

विशिकः Vis'vàmitra, son of कुशीकः ^० name of a woman.

क्रकचः a saw.

क्रम् with आ to fall upon, seize.
क्रिया work, composition.

क्रीडनीय a toy.

क्लेव्यं weakness, timidity,
unmanly behaviour; being
neuter.

क्षणिक a. momentary, transi-
tory.

क्षत्रः the Kshatriya or warrior
class.

क्षपा night.

क्षपीत p. p. destroyed
क्षम a. able, capable; fit,
proper.

क्षयः waning.

क्षात्र a. belonging to or
becoming the Kshatriya
class.

क्षारांबुद्धिः the salt ocean.

क्षितिपः } a king, lord of
क्षितीश्वरः } the earth.

क्षिप् with आ 6 P. to dash
against, to seduce, entice;
-नि to bestow on, devote to.

क्षुद्र a. mean-hearted, base,
worthless.

क्षेत्रं a field.

क्षोभः jolting, violent shaking.

ख

खं the sky.

गोर

खण्डः breaking, splitting; a
fragment.

खल्वाटः a bald-headed person.

खिल्ल a. fatigued, exhausted.

ग

गणकः an astrologer.

गणिका a harlot.

गति f. recourse, help, alter-
native.

गदगदं adv. falteringly, convul-
sively.

गन्धः odour, perfume.

गन्धद्विपः an elephant of the
best class (emitting a
sweet smell).

गमस्ति: a ray.

गम् with प्रस्थुद् to go to meet
or receive.

गमेश्वरत्वं being born rich,
getting wealth by inheri-
tance.

गंभीर्य depth.

गाह A. to enter, penetrate.

गिरीशः S'iva.

गुणः a good result or effect;
credit, merit, use, efficacy.

गुरु a. foremost, chief; m.-
(s.) father; (pl.) elders.

गृहमेधिन् m. a householder.

गृहिणी a housewife.

गोत्रं a family.

गोमायुः a jackal.

गोरवं magnitude.

चह

चह: seizure.

चाम्य *a.* vulgar, churlish.

घ

घट *with सं caus.* to unite, join.

घर्मासु: the hot-rayed sun.

घातक: an executioner.

च

चक्रवर्तिन् *m.* a sovereign or paramount ruler.

चक्रवालं the horizon.

चक्र *with प्रत्या 2 A.* to repudiate, cast off.

चंचत *a.* shaking about, waving.

चंचू: the beak.

चन्द्रकान्तः the moon-stone.

चपल *a.* inconsiderate, thoughtless; fickle, unsteady.

चमू *f.* an army.

चय: a lump, heap.

चर् 1 P. *with वि* to roam, wander.

चरः a spy.

चल *a.* sickle, unsteady; ^०चित्तता sickleness of mind.

चलिन् a kind of dance.

चातकः the Chàtaka bird.

चापलं inconsiderate conduct.

चामरं a chowrie.

चारित्यं chastity, purity of conduct.

जला

चारस्ता loveliness, beauty.

चि *with प्र pass.* to thrive, to grow more and more; -परि to acquire.

चिकीषा desire of doing.

चित्र *a.* strange, wonderful.

चित्रापित *n.* painted or drawn in a picture.

चूडा crest, crown of the head; top; tuft of hair.

चूडामणि a crest-jewel.

चूतं a mango-tree.

चेष्टा an action.

चेष्टितं course of conduct.

च्युतात्मन् *a.* of a depraved or corrupt soul, evil-minded.

छ

छद्यन् *n.* disguise; pretence.

ज

जड *a.* grown dull.

जनता the populace, people.

जन्तु: a creature, being.

जन्मभूमि *f.* native land; mother-country.

जयन्तः son of Indra.

जलचर: an aquatic animal.

जलदः { a cloud.

जलमुच् { a cloud.

जलयन्त्र a water-engine, artificial water-reservoir.

जलाशय: a pool of water.

जातं

तेज

जातं a child; a collection, brood (of young ones).

जाति f. caste.

जाल्यः a rogue, villain.

जीव *with अनु* 1 P. to survive, outlive.

जीवनं life.

जीवलोकः the world of the living; the universe.

जैर्भु *with समृद्धिं* 1 A. to endeavour, strive; -वि to appear, to pervade.

ज्ञाति: a kinsman; (pl.) kins-folk.

ज्ञापय (*caus.* of ज्ञा) *with वि*, to say respectfully, beg to say, request; -आ to command, order.

ज्या the bow-string.

ज्योतिःशास्त्रः astronomy.

ज्योतिष्मत् a. luminous, brilliant.

ट

टिटिभी a female bird of that name.

ट

टीक् 1 A. to approach, draw near.

त

नटिनी a river.

नेशनोंतन a. contemporaneous

with that time, living at that time.

तनु a. lean, thin.

तपनः the sun.

तप्त p. p. afflicted by heat.

तमसा name of a river.

तमिक्षा darkness.

तरंगः a wave.

तरलता fickleness; agitation, perturbation of the senses.

तातः father; a term of endearment (my dear).

तापसः an ascetic.

तालः a palm tree.

तितिक्षः 1 A. (*desid.* of तिज्) to forgive.

तिमिरः-रं darkness.

तीणः a. severe, over-rigid.

तीर्थः a sacred or holy place; a worthy or fit object, a worthy recipient.

तीर्थोदकं holy water.

तुषार a. cool, cold.

तुषारः a thin shower.

तूर्णः-र्य a musical instrument, trumpet.

तूलः cotton.

तृष्णी adv. silent.

तृ 1 P. *with अव* to end the course, discharge the contents; -त्र *caus.* to deceive; -वि to grant, impart.

तेजस्विन् a. possessed of heroic

तेज

दूरी

or martial splendour;-(s) a warrior.	दीक्षित् p. p. ordained, made ready by initiation.
त्रयं a collection of three.	दीन् a. pitiable, wretched, sad.
त्रिपुरहरः the destroyer of the three cities.	दीप् ४ A. to blaze, shine. दीपकः a light, lamp.
त्रिमूर्ति a. having, or existing in, three forms.	दीप्तिमत् a. possessed of majestic lustre.
त्वच् f. a hide, skin.	दुःस्मर a. painful to remember.
द	
दक्ष a. clever, wise.	दुराराध्य a. difficult to be propitiated.
दक्षिण a. civil, courteous.	दुरितं sin.
दण्डः stalk (of lotuses).	दुर्ग a. impassable, impervious; (s.) a difficulty.
दम् with प्र caus. to curb, subdue.	दुर्जनत्व wickedness, villainy.
दमनं control, restraint.	दुर्जय a. invisible.
दम्भः a young bullock that has yet to be tamed.	दुर्धर्ष a. dreadful, invincible.
दवित a. or s. dear, beloved, lord.	दुनिवार a. irresistible.
दरी a dale, valley.	दुर्भिक्षं famine, scarcity of corn &c.
दर्पः pride, haughtiness.	दुलंध्य a. difficult to be transgressed.
दर्पणः a mirror.	दुर्लित a. wayward, unmanageable.
दर्पः a blade of Kus'a grass.	दुश्चर a. austere, hard to practise.
दलं a portion bit; small shoot; leaf.	दुष्कर a. difficult to be done.
द्वाग्निः conflagration.	दुष्कृत् m. an evil doer, a wicked person.
दशनं a tooth, tusk.	दुष्कृतं a misdeed.
दार m. (pl.) wife.	दुष्टाशय } a. wicked-minded. दुरात्मन् }
दारण a. painful.	दूरीकृ ४ U. to distance, surpass.
दिवसेश्वरः the lord of the day, sun.	
दिव्य a. celestial, heavenly.	

द्व

दूषण a fault, defect, weakness.
देवरातः a proper name, father
of Mādhava.

देवी queen.

देहभूत् *m.* } a person, an em-
देहीन् *m.* } bodied being.

देवदुर्विपाकः ill-luck, adverse
turn of fate.

द्वृति *f.* splendour, magnificence
दृढय (denom.) to strengthen.
द्रव्यं a material object.

द्रु 1 P. to ooze ; to fly.

द्रुमः a tree.

द्विगुणित *a.* doubled, doubly
increased.

द्विजः a bird ; a Brāhmaṇa.

द्विजाति: a Brāhmaṇa.

द्विषः an elephant.

द्विरदः an elephant.

द्विरेकः a bee.

द्वीपः a division of the world.

ध

धनंजयः a name of Arjuna.
धनेशः the lord of wealth.

Kubera.

धन्य *a.* blessed, happy.

धन्विन् *m.* an archer, a bow-
man.

धर्मः duty, religious merit;
propriety of conduct,
decorum.

धर्मक्रिया *a.* religious rite.

ध्वन

धर्मपत्नी }
धर्मदारा: } a lawful wife.

धर्मरथ्यं a penance-grove.

धर्मसिन् a tribunal, a seat of
justice.

धा 3 U. *with* अतिसं to deceive ;
-अंतर् to hide oneself from ;
-अभि to say, speak ; -सं to
treat with, make alliance
with ; to fit (as an arrow).

धातृ *m.* the creator.

धामन् *n.* splendour, radiance.

धारणा steady abstraction of
mind.

धारवाहिन् *a.* continuous, in-
cessant.

धारिणी name of a queen.

धीर *a.* strong-minded, cou-
rageous, persevering.

धीरता strength of mind,
fortitude.

धूर्यः a leader, chief.

धुक् *with* सं 1 A. to kindle.

धू, *with* उत् 9 U. to wave, leave
fluttering.

धूर्तः a rogue.

धृ 1. 10 P. to support, hold
up ; *with* उत् or समुत् to de-
liver, save; to root up, pull
up the roots, extirpate ; lift
up, extract, take out.

ध्याम *a.* dirty, unclean.

ध्वनत् *a.* roaring, thundering

नकु

न

नकुलः an ichneumon, a mongoose.

नक्षत्रं an asterism, a lunar mansion.

नगः a mountain.

नंद् 1 P. to be delighted or pleased, rejoice; —अभि to greet, receive, congratulate.

नन्दनं the paradise of Indra.

नलिनिका name of a maid-servant.

नलिनी a lotus-plant.

नवीकृ 8 U. to revive, renew.

नह with सि 4 A. to be ready.

नाटयं a dance, dramatic representation.

नामग्रहण calling to mind the name, remembrance of name.

निःश्वेयसि final beatitude, supreme happiness.

निःसत्यता falsehood, telling untruths.

निःस्नेह a. cruel, heartless.

निकषः (-ग्रावन्) a touch-stone, test, mixing powder.

निकाम a. copious, abundant.

निखिल a. whole, entire, complete.

नगाद्य a. to be told or mentioned.

निर्बा

निग्रहः chastisement, punishment.

निचुलः a tree of that name.

निज a. one's own.

नितरा adv. excessively.

नितान्त a. excessive.

निदाघः the hot season, summer.

निदानं the first or original cause.

निधनं death.

निवन्धनं tie, connecting link.

निमित्तं good omen; a cause; an omen.

निमिषः twinkling of the eye.

नियमः a religious rite.

नियमेन adv. invariably, as a rule.

नियोगः order, command, duty.

निरत p. p. intent on.

निरतिशय a. unsurpassed.

निरपेक्ष a. } regardless, in-

निरभिलाष a. } different.

निरस्त p. p. dispelled.

निराकरण repudiation, casting off.

निर्गमः an outlet.

निर्गृण a. worthless.

निझरः spring, waterfall, cascade.

निर्बंधः importunity, pressing.

निवारण complete satisfaction or pleasure, allaying of heat.

निर्वा

परं

निर्वाति: still or calm air.
 निर्वादि: scandal, evil report.
 निर्वापणं alleviation.
 निवृत्ति f. satisfaction, pleasure.
 निवृत् p. p. become.
 निशाचरः a demon, evil spirit.
 निषेवित p. p. inhabited by, resorted to.
 निष्कंप a. steady, motionless.
 निष्पीडित p. p. squeezed or pressed together.
 निष्प्रतीकार a. irremediable.
 निसर्म: nature.
 निस्पष्ट p. p. given, bestowed.
 निस्त्रिश a. cruel, ruthless.
 निस्पन्द a. motionless.
 निस्वनः a sound, flourish.
 नी 1 P. with अनु to cherish, love; उप to invest with the sacred thread; समा to bring together, join.
 नीरंध a. dense, thick.
 नील a. blue.
 नुद् with वि caus. to divert, entertain, amuse.
 नपुरं an anklet.
 नैमित्तिकं an effect.
 नैषधः a name of Nala; king of the Nishadhas.
 नैष्ठुर्य cruelty, harshness of temper.
 नैसर्गिक a. natural, innate, inborn.

प

पक्कणं (पक्कणः) the hut of a Chàndàla.
 पक्षः a side.
 पंकच्छिद् a. removing impurity or dirt.
 पंचालः king of the Panchàlas.
 पंजरः a cage.
 पट् a. sharp.
 पठ् with परि caus. to teach.
 पत् 1 P. with परि to hover about, wheel round; -परा to return; arrive; -प्रणि to salute, bow down.
 पतंगः a moth; the sun.
 पतिवरा (f.) about to choose a husband.
 पत्रपुटं a vessel of leaves folded.
 पत्रलेखा a proper name.
 पत्रोर्ण a garment of woven silk.
 पश्यं well-being, welfare; wholesome diet.
 पद् with व्या caus. to kill; प्रति to acknowledge; show, yield; obtain, get; admit, confess; -उप caus. to bring about, to do.
 पदवी path, line of footsteps.
 पत्रगः a snake.
 पयस्त्रिनी a cow.
 पयोदः a cloud.
 परंतपः a. paining or harassing the enenies.

परभृतः <i>a.</i> cuckoo.	पल्लविका name of a maid-servant.
परमप्रस्तु <i>a.</i> of great renown, very famous.	पल्लवित <i>a.</i> having put forth sprouts.
परमार्थः the highest truth.	पवनः wind.
परमार्थतः <i>adv.</i> really.	पांसुल <i>a.</i> disgracing; ^० कुल a disgrace to the family.
परंपरा a series.	पाणिधः marriage
पराक्रमः valour, prowess.	पाण्डु <i>a.</i> pale, whitish.
परागत <i>p. p.</i> returned.	पातालः-लं the lower or nether regions.
परावृत्त <i>p. p.</i> turned back, returned.	पात्रः an object.
परिगृहीत <i>p. p.</i> patronized, favoured.	पापभाज् <i>a.</i> sinful.
परिप्रहः espousal.	पानीयं water.
परिपर्ण <i>a.</i> gratifying.	पारक्ष <i>a.</i> hostile, inimical.
परिदेवना lamentation.	पारामिक <i>a.</i> hostile, inimical.
परिपन्थिन् <i>a.</i> coming in the way.	पारसीका: the Persians.
परिभवः degradation, humiliation.	पार्श्वः side.
परिभाविन् <i>a.</i> humbling, degrading.	पावकः fire.
परिवारः } retinue, train of at-	पावन <i>a.</i> purifying, holy.
परिजनः } tendants, suite.	पिंगल <i>a.</i> yellowish; reddish-brown, tawny.
परि (री) वाहः a water-course or drain, an outlet.	पिटः a basket.
परिवारिका a female recluse.	पिठर a pot, pan.
परिषद् <i>f.</i> audience.	पिपासु <i>a.</i> (<i>desid.</i> of पा) thirsty.
परीक्षित् <i>m.</i> name of a king.	पिशुन् <i>a.</i> slanderous.
परीत <i>p. p.</i> overcome with.	पिशुनता back-biting, slandering.
परोक्षे <i>adv.</i> in one's absence.	पीठः a seat, throne.
पर्यटनं roaming, travelling.	पीडित <i>p. p.</i> espoused, taken hold of (as a hand).
प्रर्याप्त <i>a.</i> able, competent.	पीवर <i>a.</i> fat, plump.
पर्यायः regular rotation or turn, due order.	पुंगवः a bull; (at the end of
पल्लवः a sprout, twig.	

compounds) the best or most eminent.

पूर्ण *a.* holy, sacred.

पूर्णभाज् *a.* meritorious, blessed.

पुरंदरः a name of Indra.

पुरस्कृत *p. p.* led, headed.

पुराण *a.* old.

पूर् 4 P. to exhibit.

पूर्णित *a.* blossomed, flowered.

पुर्णेषु: Cupid; lust.

पुरोत्तीर्दः excess or superabundance of water.

पूर्ववत् *adv.* as before.

पूर्यग्जनः a low or vulgar man, an illiterate person.

पच्छं surface; back.

पैशल *a.* clever, skilful.

पोतः a ship; a young one, as in वीरपोतः a youthful warrior.

पौरव *a.* descended from पूरु. पौरुषं manliness, prowess.

पौरुहत् *a.* belonging to Indra.

प्रकीर्ति *f.* mention of name.

प्रकीर्तित *p. p.* styled, called.

प्रकृति *f.* body of ministers.

प्रकोपः provocation.

प्रकोठः a court in a house.

प्रकान्तं a valorous deed.

प्रक्षीण *p. p.* annihilated.

प्रगल्भ *a.* bold.

प्रजागरः sleeplessness, being awake at night.

प्रजापतिः the Creator.

प्रणयः love; request, supplication.

प्रणयिता love.

प्रणयिनी a dear friend.

प्रणिधिः an emissary.

प्रतन् *a.* very small.

प्रतापः prowess, valour; heat.

प्रतिनिविष्ट *a.* obstinate.

प्रतिपादित *p. p.* given to: wedded.

प्रतिबन्धवत् *a.* attended with difficulties or obstacles.

प्रतिबृद्ध *p. p.* awakened.

प्रतिबोधवत् *a.* endowed with reason, rational.

प्रतिम *a.* like.

प्रतिवाच् *f.* a reply, answer.

प्रतिष्ठा security of position; stability.

प्रतिसक्त *p. p.* fixed on, attached to.

प्रतीकारः }
प्रतिक्रिया } a remedy.

प्रतीत *p. p.* confiding or believing in.

प्रतीप *a.* adverse, contrary.

प्रत्यक् *adv.* to the west.

प्रत्यग् *a.* fresh, newly-made.

प्रत्यर्थिन् *a.* hostile, opposed to, coming in the way of.

प्रत्यादेशः an obscurer, rival, (lit.) throwing into the

प्रत्य

प्लव

back-ground or eclipsing ; repudiation.	प्रशमित <i>p. p.</i> rectified, expiated.
प्रत्युत्पन्नमति <i>a.</i> ready-witted.	प्रश्चोतनं sprinkling.
प्रथित <i>p. p.</i> celebrated, well-known.	प्रसंगतः—गेन <i>adv.</i> incidentally, by way of.
प्रदानं giving away in marriage.	प्रसन्न <i>p. p.</i> pleased.
प्रवोपः the evening.	प्रसहच <i>adv.</i> perforce.
प्रद्रुत <i>p. p.</i> run away.	प्रसूति <i>f.</i> progeny, issue.
प्रबन्धः composition, work.	प्रसूतं a flower.
प्रभवः source.	प्रस्तावः mention, allusion.
प्रभावः power.	प्रस्तुतं object in view.
प्रभूत्वं power, authority.	प्रस्थः a kind of measure.
प्रमदवनं a pleasure-garden.	प्रहरणं a missile, weapon.
प्रमाणं standard, limit, an authority.	प्रहसनं ridicule, mocking.
प्रमाणीकृ 8 U. to regard as an authority.	प्राक् <i>adv.</i> to the east of.
प्रमाथिन् <i>a.</i> tormenting.	प्राकारः a rampart.
प्रयत् <i>p. p.</i> pure, purified by austerities.	प्राप्तसर <i>a.</i> foremost, first.
प्रयाणं marching onwards.	प्राइमुख <i>a.</i> with one's face turned to the east, in the eastern direction.
प्रयुक्त <i>p. p.</i> contrived; set on ; employed, used.	प्राणायामः suspending the breath.
प्रयोगः practice.	प्रातराशः the morning meal, breakfast.
प्रलापः lamentation.	प्रांतः the end, margin.
प्रवणीकृत <i>p. p.</i> drawn, inclined.	प्राप्तप्रसव <i>a.</i> delivered of a child.
प्रवयस् <i>a.</i> aged, old.	प्रार्थना desire, love-suit.
प्रवातं current of air; windy or stormy weather; ^० शयनं a bed exposed to the full current of air.	प्रावृष् <i>f.</i> the rainy season.
प्रवृत्ति <i>f.</i> commencement.	प्राशिकः a judge, umpire.
प्रवृज्ञा turning out a recluse.	प्रिय <i>a.</i> dear, beloved.
	प्रेषित <i>p. p.</i> sent ; dismissed.
	प्रोदीप्त <i>p. p.</i> set on fire, blazing.
	प्लव (वं) गः a monkey.

कण

भूत

क

कणः-णा a hood.

कर्ण result.

फलेग्रहि *a.* fruitful, bearing fruit in season.

व

वकः a crane.

वटुः a youth, chap, fellow.

वन्दी a captive, prisoner.

बंधुलः a bastard, an attendant in the chamber of a harlot.

बलं army, forces.

बलिः worship.

बलीवर्दः an ox, a bull.

वान्धवः a relation, kinsman.

वालिश *a.* or *s.* a foolish person.

विवं an image.

वीभत्समात *pres.* *p.* shrinking from, being disgusted with.

वृद्धिजीविन् *a.* employing the reason, rational.

व्रद्युषिः a Brähmanical sage.

भ

भक्तिमत् *a.* devoted, loyally attached.

भग्नोद्यम *a.* failed in attempts, defeated.

भृः *1. U.* to entertain, cherish; practise.

भद्रः a title of address, good

sir ; -ता gentle lady ; (*a*) auspicious.

भरण support, maintenance.

भरतर्षभः the best or most eminent of the Bharatas.

भर्तूदारिका a princess (daughter of the lord).

भवः birth ; S'iva.

भवनं a house, dwelling.

भवितव्यता being destined to happen, destiny, fate.

भाग्येयं lot, fortune.

भाग्यं prosperity, good days.

भाजनं a receptacle, reservoir.

भावः feeling or expression of love ; incident, occurrence ; a learned man, honourable Sir.

भाष् *with अप् 1 A.* to abuse, revile.

भासुर *a.* shining, resplendent.

भास्वत् *a.* shining ; (*s.*) the sun.

भिक्षाशित्वं living by begging.

भीम *a.* dreadful, terrible.

भुजंगः *a.* snake.

भुवनं world.

भृ *with वि caus.* to think of, contemplate ; to establish, decide ; perceive, be conscious of ; -सं to be born.

भूतं a created being.

भूतधारिणी earth, supporter of beings.

भूमि

मही

भूमिका a part, character (in a drama).

भूमिदेव: a Brâhmaṇa.

भूय: *adv.* again.

भूयिष्ठ *adv.* for the most part.

भूरिवसु: a proper name, father of Mâlatî.

भैक्ष्य: begging.

भोग: enjoyment

भरंश: loss

भ्रान्तिमत् *a.* turning, revolving.

म

मंगलं auspiciousness ; an auspicious rite, (in compounds)

auspicious ; as, मंगलतूर्यः auspicious trumpet ; मंगलस्नानं auspicious ablution.

मंजु *a.* sweet.

मंजुलः a kind of creeper.

मंडनं ornament, decoration ; embellishment.

मद् *with* उद् *caus.* to infatuate.

मद: passion, ardent desire ; rutting juice.

मदमुच् *a.* being in rut.

मधु *n.* liquor.

मधुमासः the spring-time.

मधुर *a.* lovely, sweet.

मधुसूदनः Krishna (slayer of Madhu).

मध्यस्थ *a.* acting as umpire.

मनस्विन् *a.* intelligent, strong-minded ; -नी a wise woman.

मनीषिन् *m.* a wise man, sage.

मनोभू: } the mind-born,

मनसिजः } Cupid.

मन्त्र *with* जा 10 *A.* to take leave of, bid adieu.

मन्त्रक्रत् *a.* composing hymns.

मन्त्रवत् *a.* attended with incantations or spells.

मन्थर *a.* slow.

मन्द *a.* dull, dull-witted.

मन्दभाग्य *a.* unlucky, ill-starred.

मन्दायमान *a.* lagging behind, tarrying.

मन्दीकृत *p.* p. slackened.

मन्दोत्सुक्य *a.* depressed in spirits, cast down.

मन्थः Cupid.

मन्यु: grief, sorrow.

मरिचः pepper, pepper-shrub.

मरीचिः ray.

मर्त्यः a mortal, human being.

मलयज्ञ sandal juice.

महाजनः the mob, populace.

महातेजस् *a.* of great splendour or heroism.

महाभागः a fortunate person.

महार्ह *a.* costly.

महीपालः a king.

महेन्द्रः the great Indra.

महेश्वरः a great lord.

महोक्तः a full-grown bull.

महोषधि *f.* a medicinal drug.

भागधी daughter of the king of the Magadhas, Sudakshinā.

भातः a term of endearment.

भ्रान्: pride.

भ्रान्तिनी a proud woman.

भ्रानुष्यकं human nature.

भ्रास्तः wind.

भ्रालाकारः a gardener, florist.

भ्राल्यं a wreath, garland.

भ्रिश *a.* an honorific affix, meaning worthy, respectable.

भ्रुक्षताफलं a pearl.

भ्रुष्ट *a.* artless, innocent.

भ्रुद् with अनु 1 *A.* to second, approve.

भ्रुद्रा seal.

भ्रुराति: Vishnu.

भ्रुर्हि 1 *P.* to take effect on, prevail against; to grow stronger or more intense, gather strength, thicken.

भ्रुसलं a pestle.

भ्रुहः *adv.* often.

भ्रतिमत् *a.* incarnate, embodied.

भ्रूंजः hair.

भ्रूगतृष्णिकं mirage.

भ्रणालं a lotus fibre.

भ्रृणालिनी a lotus.

भ्रूद् *f.* clay.

भ्रूदु *a.* soft-minded, weak.

भ्रूष् 10 *P.* to endure, suffer.

भ्रूषा *adv.* wrongly, in vain.

भ्रूषोद्यं a falschood.

भ्रेखला a girdle, belt.

भ्रेवनादः a proper name.

भ्रेवा talent, retentive faculty.

भ्रेष्य *a.* sacred, holy.

भ्रैथिलेपः son of Maithili, Kus'a.

भ्रोक्षः release.

भ्रोल *a.* or *s.* one brought up in one's service for generations, an old or hereditary servant (minister &c.).

भ्रेलेच्छः a man of an outcast race ; a barbarian.

॥

यजनं *a* sacrifice.

यत्किञ्चनकारिता doing worthless things.

यथार्थ *a.* significant, true to its sense.

यथावत् *adv.* according to the proper method, properly, duly.

यदृच्छया *adv.* accidentally, by chance.

यम् with नि 1 *P.* to dissuade ; *caus.* to regulate, control.

यम् *a.* twin.

यष्टि *f.* a necklace, garland.

यस् with आ *caus.* to trouble, torment.

या with प्र 2 *P.* to march on, set out.

याज्ञवा mean solicitation.

यातुधानः an evil spirit, a Rakshasa.

यादृ

- यादृच्छिक *a.* accidental.
 यावदर्थ *adv.* in all senses.
 युज् 7 U. to design, intend, destine ; -नि *caus.* to yoke, harness ; to unite ; -प्र (A.) to act, represent (dramatically) ; -संप्र *pass.* to be engaged in, apply oneself to, a business.
 युध् *f.* fight.
 युवराजः an heir-apparent to a throne.
 योगः the science or power of concentrating the mind ; deep contemplation.
 योजनं a distance of 8 miles.
 योनिः source, origin.

र

- रहस् *n.* speed, velocity.
 रजनिचरः an evil spirit.
 रंज *with अप pass.* to grow discontented with.
 रणधुरा the front or van of battle; ^०रा वह to lead the van.
 रणरणकं anxiety.
 रणशिक्षा the art or science of war.
 रत्नाकरः the ocean.
 रंधरं a cavity.
 रम् *with परि 1 A.* to clasp, embrace.
 रथः current, forec.

रौर

- रहिमः the rein.
 रस् 1 P. to roar.
 रसः sentiment.
 रसवत्तर *a.* more savoury or tasteful.
 रसातलं the nether regions.
 रसायनं an elixir.
 रसालः the mango tree.
 रसिक *a.* graceful, elegant ; appreciating.
 रहस्यं a secret ; the secret (of conduct) ; ^०भेदः disclosing or revealing one's secrets.
 राक्षसः name of the minister of the Nandas.
 रागः passion.
 राजन्वत् *a.* governed by a good or just king.
 राजषि� a royal sage.
 राजतन्त्रं the science or theory of government.
 रात्रिचरी a Rākshasa female.
 राध् *with आ caus.* to please, humour.
 रामगिरिः name of a mountain.
 रुज्ज-ज् *f.* pain, agony.
 रुधिरं blood.
 रोगिन् *a.* sickly, affected by sickness.
 रोषण *a.* passionate, wrathful.
 रोषणता angry or passionate temper.
 रौरत्र *a.* made of the hide of the deer called *ruru*.

लक्ष्म

वस्

ल

लक्ष्मन् *n.* a speck, spot.

लक्ष्मी: beauty, lustre.

लघय (*denom.*) to alleviate, lessen.लप् *with प्र* 1 P. to prate, rave.लभ् *with उपा* 1 A. to taunt, blame.ललाम् or मन् *n.* an ornament.

लवंगिका the foster-sister of Mālatī.

लवणांभस् *m.* the ocean (having salt water).

लाघवं mortification, humiliation.

लाञ्छनं characteristic mark; श्रीकंठपद^० distinguished by the name श्रीकंठ.लिख् *with वि* 6 P. to implant.लिखित *n.* a writing, document.लुभ् *with प्र caus.* to entice, seduce; *with वि caus.* to seduce or entice the mind of.

लोध्यः-दरं the tree of that name or its flower.

लोल *a.* eager; eagerly lolling down.

व

वंश्य: a descendant.

वत्स: a calf.

वत्ततरी a heifer.

वध्यस्थानं place of execution.
वनज्योत्स्ना the Mādhavī creeper.

वनदेवता a sylvan deity, wood-nymph.

वनस्पतिः a tree.

वन्य *a.* wild.वप् *with निर्* 1 P. to offer, present.वप्तु *m.* a sower.वप्त् *with उत्* 1 P. to pour or vomit out, emit.वप्स *n.* a crow, bird in general.वर *a.* best, foremost; (*रः*) a bride-groom.वराक *a.* poor, pitiable.वरीयस् *a.* better, superior.वर्गः one belonging to a group; (*pl.*) a group of actors.

वर्णः a caste.

वर्णिन् *m.* a bachelor (learned).

वल्कल a bark garment.

वलितं a leap, bound.

वलिमकः-कं an' ant-hill.

वल्लभ *a.* favourite, beloved; (^{०भा}) wife.

वशः subjection.

वशिन् *a.* (a sage) who has subdued his passions.

वश्या a docile and obedient wife.

वस् *with अध्या* 1 P. to inhabit; enter into.

वस्तु

विभ

वसति <i>f.</i> residence.	विचक्षण <i>a.</i> learned, proficient, skilful.
वसन्तोत्सव: the vernal festival.	विजया (and जया) a kind of mantra, which averted the pain of thirst and hunger and gave miraculous powers.
वह <i>caus.</i> to traverse, go over ; -निर <i>caus.</i> to perform, manage.	विजिहा <i>a.</i> crooked, turned away.
वाच्य blame, censure.	विज्ञापना a request.
वाजिन् <i>m.</i> a horse.	विटपः a branch.
वाद: a report, talk.	विडंब 10 P. to imitate.
वाम <i>a.</i> of an opposite character.	वितय <i>a.</i> false, untrue.
वायस: a crow.	वितीर्ण <i>p. p.</i> descended ; given.
वारण: an elephant.	विदधता skill.
वारयोषित् <i>f.</i> a harlot.	विदेश: a foreign country.
वाराणसी Benares.	विद्युत्वत् <i>m.</i> a cloud.
वारिघर: a cloud.	विद्विष <i>m.</i> an enemy.
वारियन्त्र a water-wheel. (a fly-wheel for raising water).	विद्वात् <i>m.</i> the Creator.
वार्ता welfare, well-being.	विधत् <i>p. p.</i> preserved.
वार्षकं old age.	विधय: a servant.
वासगृहं the inner part of a house ; bed-chamber.	विधेयज्ञ <i>a.</i> who knows his duty, obedient.
विकसित <i>p. p.</i> expanded, dilated ; spread out.	विनशन: a country to the North-West of Delhi.
विकार: malady, illness.	विनिमय: exchange.
विकारहेतु: a temptation, seduction.	विपक्ष: an enemy.
विक्रम: prowess, heroism.	विप्रश्चित् <i>a.</i> wise, learned (a wise man).
विकल्प <i>a.</i> frightened, startled ; grieved.	विपिनं a forest.
विगुण <i>a.</i> bad, worthless.	विप्रलब्ध <i>p. p.</i> deceived.
विप्रहृ: hostility, enmity, strife ; a body, form.	विप्लव: aduerseness.
विघात: impediment, obstacle.	विभव: property, wealth.
	विभावरी night.

विभू

वृष्ट

विभू: a lord.

विभ्रमः confusion, loss.

विमनस् a. disconsolate, dejected.

विमानित p. p. dishonoured.

विमार्गः a wrong road.

वियुक्त p. p. separated, lorn.

विरत p. p. stopped, at an end.

विरागः discontent, dissatisfaction.

विरामः cessation, stop.

विरोधः a antagonism ; शाश्वत° natural antipathy.

विलासः amorous pastime.

विवृत p. p. opened.

विवेकः discrimination, judgment.

विष् with अभिनि 6 A. to enter into ; with सं to sleep.

विद्युदि f. purity.

विशेषः difference ; distinguishing feature.

विश्रब्धं adv. confidently, freely.

विश्वंभः confidence ; °स्थानं a confidant.

विश्रामः rest, repose.

विश्वंभरा the earth.

विश्वसनीयता power to inspire confidence.

विषण्ण p. p. dejected, sorry.

विषम a. adverse, difficult.

विषयः scope, province ; dominion, object of sense, sensual pleasure

विष्णुः a horn.

विषादः dismay, dejection, sorrow.

विष्टरः a seat.

विसरः a heap, a large quantity.

विसृष्ट p. p. dismissed, sent away.

विस्तीर्ण p. p. extended over, wide.

विस्फारित p. p. extended, dilated.

विहितः a decree, command.

विष्वल a. agitated, afflicted, overcome with grief ; °ता affliction.

वीज् 10 P. to fan.

वीरसूः the mother of a warrior.

वृ 10 P. to ask, beg of.

वृक्षोदरः Bhūma.

वृज् 10 P. to except ; -आ to bend down ; -वि (p. p.) devoid or destitute of.

वृत् with निर् caus. to finish ; -परि to revolve ; -प्र to spring, arise ; to begin, commence ; -व्यप to turn back.

वृत्ति f. livelihood ; behaviour, conduct.

वृद्धि f. waxing.

वृष् caus. to aggrandize.

वृष्णि

शम्

वृष्णुलः a S'udra; epithet of Chandragupta.	व्ययः spending, expenditure - obstacle; loss.
वृषांकः the bull-bannered God, S'iva.	व्यलीकं sorrow, anguish.
वृष्टिः f. a shower of rain, rain-fall.	व्यवहारः hearing of a case, judicial procedure.
वेगः speed, force.	व्यवहारासनं tribunal of justice.
वेगानिलः a strong or violent gust.	व्यवहित p. p. separated.
देणुलता a bamboo-stick.	व्यसनं adversity, need, difficulty; intent or close application.
वेतसः a reed, cane.	व्याकुल a. deeply or intently engaged in.
वेदि-दी f. an altar.	व्याघः a hunter, fowler.
वेघः m. the Creator.	व्यालः a serpent, cruel or wicked animal.
वेशवनिता a harlot.	व्याहारः } words, speech. व्याहृतिः } words, speech.
वेशमन् n. a house, dwelling.	व्रतं course of conduct.
वेष्टन् a turban, a tiara.	व्रीडित a. abashed, overcome with shame.
वैकृतं an ill-omen.	
वैतान a. sacrificial, sacred.	
वैतानिक a. sacred, holy, consecrated in a sacrifice.	
वैतालिकः a bard.	
वैदेहि Sita.	
वैद्युतानलः the fire of lightning.	शकलं a bit.
वैरिन् m. an enemy.	शक्तिः a miraculous weapon or missile hurled at a foe.
वैहायस a. situated in the air, aerial.	शक्रः a name of Indra
व्यक्तिः f. manifestation.	शंकुः a dart, shaft.
व्यक्तं adv. evidently.	शची wife of Indra.
व्यग्रत्वं being engrossed in.	शप् 1 U. to abuse, revile.
व्यजनं a fan.	शबरः one of a wild mountaineer tribe.
व्यतिकरः an incident, occurrence.	शब्दः a title.
व्यपदेशः family; name; race.	शम् with नि + P. to hear, find;

(caus.) to subdue, vanquish; -प्र caus. to settle, adjust.	शिक्षा instruction, advice. शिखा flame.
शमयितृ m. a destroyer.	शिखिन् m. a peacock.
शरजन्मन् m. name of Kartikeya.	शिथिलय (denom.) to allow to cool.
शरण a house, dwelling.	शिरोधरः neck.
शरणागत p. p. come for protection, a refugee.	शिलापटः a slab of stone.
शरद् f. a year.	शिलोचयः a mountain; a collection of stones.
शरव्यं a target, mark, butt.	शिल्पं art, skill.
शरासनं a bow.	शिवं good, blessing.
शरीरिन् m. a bodied being.	शिष् with वि caus. to excel, surpass.
शर्मन् n. happiness.	शूक्तिः an oyster shell.
शर्वरी night.	शुच f. grief, sorrow.
शल्यं a dart.	शुद्धान्तः royal harem or seraglio; inmates of the harem, i.e., queen or queens.
शशः a hare.	शुभशंसिन् a. of good augury, presaging good.
शश्वत् adv. forever, perpetually.	शुश्रूष (desid. of श्रु) to serve.
शस्त्रभृत् m. an armed man, warrior.	शूलिन् m. S'iva.
शाखामृगः monkey.	शौण f. a goad.
शान्त p. p. alleviated, removed.	शौलः a mountain.
शान्ति f. removal, destruction, expiation, ^० उदकं soothing water.	शैवलं moss.
शालि: a kind of rice.	शोण a. red.
शालिन् a. endowed.	शोणितं blood.
शावः-वकः a youngling.	शोभा elegance, grace,
शाश्वत् a. permanent, everlasting.	श्रीशः Vishnu, lord of S'ri.
शास् with अनु 2 P. to advise, prevail upon.	श्रुत p. p. well-known, reputed.
शासनं an order, command.	श्रुति f. ear.
	श्रेयस् n. bliss, good fortune,

શૈખ

સ્વર

good; (*a.*) better, more praise-worthy.
શ્રેષ્ઠિન् *m.* a merchant.
શ્રોત્રિય: a learned Brâhmaṇa.
દ્વાપદ: a beast of prey, wild beast.
દ્વૈતમાન *a.* white.

ષ

ષડ: a group, collection, clump.

સ

સંયમન drawing in, holding in.
સંયોગ: union.
સંરંભ: turbulent spirit.
સંવાદ: identity.
સંવિભક્ત *p. p.* shared, partaken.
સંવ્યવહાર: mercantile business, traffic.
સંશ્રય: a resort.
સંસર્ગ: contact, association.
સંસાર: worldly existence.
સંસ્તીર્ણ *p. p.* strewn.
સંસ્થાપન establishment.
સંસ્થિત *p. p.* dead; finished.
સંહાર: the dissolution of the world.

સકલ *a.* entire, unimpaired.
સકામ *a.* satisfied, having the desires fulfilled.
સકૃત *p. p.* continued, begun.
સંકર: mixture of castes.

સંકલ્પ: a thought.
સંકલ્પયોગિ: the mind-born, Cupid.
સંકુલ *a.* full of, crowded with.
સકોચ: contraction of the limbs.
સંગ: attachment.
સંઘ: a multitude.
સચકિત *a.* startled.
સજ્જ *a.* ready.
સંજ *with પ્ર 1 P.* to be attached to; -વ્યતિ to link.
સંજીવનૌષધિ *f.* the reviving plant.
સલ્કેતુ: a good banneret.
સત્ત્વિક્યા virtue, goodness; hospitality.
સત્ત્વ a being, creature.
સદ *1 P.* to sink, drop; *with વિ* to be dejected; *-જ્ઞત* to sink, fall into ruin.
સદસ્ય: an assistant at a sacrifice.
સન્તતિ *f.*, **સન્તાન**: issue, progeny, offspring.
સન્દિષ્ટ *p. p.* ordered, commissioned.
સન્ધાન fitting, taking aim.
સન્ધિ: a joint.
સન્નિકર્ષ: proximity, vicinity.
સન્નિપાત: a collection.
સપત્ન: an enemy.
સપત્ની a rival wife, co-wife.

सक

सांख्र

सफल <i>a.</i> fruitful.	संमोहः infatuation.
सभाज् 10 P. to pay respects to.	सम्प्राज् <i>m.</i> a paramount sovereign.
समस्तं <i>adv.</i> in the presence of, before.	सरणि <i>f.</i> mode. way.
समर् fight; war	सरसिंज a lotus.
समवस्था state.	सरोषं <i>adv.</i> angrily.
समवाय: a collection, combination.	सर्गः creation.
समाधिः concentration of mind	सर्वथा <i>adv.</i> altogether, entirely.
समापत्ति <i>j.</i> accident, chance.	सर्वदमनः all-subduer.
समाश्रयः betaking, resorting to.	सर्वगीण <i>a.</i> smeared on the whole body.
समिति <i>f.</i> fight.	सलिलं water.
समिद्वत् <i>a.</i> fed with sacrificial fuel	सशब्दं <i>adv.</i> with or producing a sound.
समीपं <i>adv.</i> near.	सस्यं corn.
समुच्चयः a collection.	सह् <i>with उत् । A.</i> to dare, venture.
समुत्सुक <i>a.</i> over-eager, impetuous.	सहकारः a mango tree.
समुन्नति <i>f.</i> elevation.	सहज <i>a.</i> natural.
समृद् <i>p. p.</i> increased.	सहस्रकिरणः } the sun (having सहस्रधामन् } 1,000 rays).
समृद्धि <i>f.</i> prosperity, affluence.	सहायः a companion, friend.
संपत्ति <i>f.</i> excellence of virtues.	सहोदरः a co-uterine brother
संपन्न <i>p. p.</i> endowed or furnished with; prepared made of; become, grown.	साक्षं evidence deposition.
संप्रतिपत्ति <i>f.</i> admission, confession.	सादः leanness, sinking down.
संबंधः a tie.	सादृश्य likeness, image.
संबंधिन् <i>m.</i> a kinsman, relation.	साध् <i>with प्र caus.</i> to promote, further, advance.
संभृत <i>p. p.</i> collected, gathered.	साधनं an army.
संभौगः enjoyment.	साध्वसं fear, timidity.
संभ्रमः fear, confusion.	सानु <i>n.</i> summit.

सारः

स्नानो

सारः strength, power..	सेतुः a bridge.
सारिका a kind of bird (सालुकी).	सैंह a. of the lion.
सार्थः a collection, group.	सो with व्यव 4 P. to attempt; think of.
सार्थवाहः a leader of a caravan.	सोदर्यः a co-uterine brother, brother of whole blood.
सावधान a. with an attentive mind.	सौजन्यं goodness or kindness of disposition.
साहसकारिन् a. bold, audacious.	सौदामिनी lightning.
साहित्यं literary composition.	सौभाग्यविलोपिन् a. marring the beauty.
सित a. white.	सौहार्द्द friendship.
सिध् with नि 1. P. to forbid, prevent.	संक्षावारः a division of an army.
सिद्धः a demi-god.	स्तनिं the rumbling of clouds, thundering noise.
सिधुः the ocean.	स्तंबकरिता forming clumps or sheaves.
सीरध्वजः a name of Janaka.	स्त्रैण् woman-kind, female sex.
सुख a. agreeable, pleasant.	स्थलवर्तमन् n. land-route.
सुतीष्णः name of a sage.	स्थली land.
सुधा nectar, ^३ स्पृदित् a. dropping honey, mellifluous.	स्था with आ to resort to.
सुभगं adv. charmingly.	स्थाणुः a name of S'iva.
सुयोधनः a name of Duryodhana.	स्थायिन् a. lasting.
सुरद्विष् m. an enemy of the goods.	स्थास्नु a. firm, stable.
सुशिलिष्टः a. well-arranged, nicely laid, well-fitted.	स्थिति f. stability, permanence; propriety.
सुहृदभेदः 'separation of friends; name of the 2nd part of Hitopades'a.	स्थिर a. firm.
सूक्तं good words.	स्थिरीकृ 8 U. to cheer up, console.
सूत्रधारः a carpenter.	स्थैर्यं stability.
सृ 1. 3. P. with उप to approach, draw near.	स्नातकः an initiated (Brâhmaṇa) house-holder.
सृज् with वि caus. to send, dismiss.	स्नानीयवस्त्रं abathing cloth.

स्निग्ध

हृदः

स्निग्ध *p.p.* friendly, affectionate.

स्निग्धदृष्टि *a.* looking intently or with a steadfast gaze.

स्फटिकमणि: a crystal stone.

स्फुट *a.* clearly, visible, distinctly seen.

स्मयः arrogance, pride.

स्पन्द् with अभि *1 U.* to ooze, to be melted.

स्रीतोवहा a river.

स्वच्छांद *adv.* at will, as one likes.

स्वद् *1 A.* to like.

स्वभावज *a.* natural.

स्वस्थ *a.* safe, sound.

स्वाधीनं *'a.* at one's command or disposal.

स्वास्थ्यं ease, tranquillity.

स्वेच्छया *adv.* at will, to one's heart's content.

ह

हतक *a.* wretched.

हत् with अप् *2 P.* to destroy, annihilate; -प्रति to repel, counteract.

हरि: Indra.

हरिचन्दनं a sort of yellow sandal.

हरिणीदृश् *a.* fawn-eyed.

हृत्यं an oblation.

हस् *1 P.* to clear up, brighten up.

हारीतः a kind of pigeon.

हाविक्यः name of a warrior.

हितः a well-wisher, an adviser.

हितवादिन् *a. or s.* a well-wisher.

हिमं snow, ice.

हिमरश्मिः } the cold-rayed

हिमांशुः } moon.

हिमवत् *m.* the Himalaya mountain.

हुक्कारः the 'hum' sound.

हृ with अभ्यव *1 P.* to eat; **उत्** to pluck up by the roots, extirpate; **निर्** to draw or take out; -सं to drop; curtail, shorten; to withhold; curb, restrain; -व्या to speak.

हृषीकेशः name of Krishna.

हेमन्त *a.* cold, wintry.

हैम *a.* caused by snow.

हृदः a deep pool of water.

A GLOSSARY

English-Sanskrit

A

Ablest *a.* पटुतम्, प्राज्ञतम्.
Absence, in one's परोक्ष, असन्नि-
धाने.
Absent-minded *a.* शून्यहृदय.
Accidentally *adv.* दैववशात्,
सहसा.
Accomplishment *s.* सिद्धि *f.*
संपादनं.
Accord. of one एकचित्त-मनस् *a.*
Acquaint *v. t.* बुध् *caus.*, ज्ञ
caus.
Acquainted *a.* ज्ञ in comp.
गृहीतार्थः; परिचित.
Adapt oneself to the will of
भावं अनुप्रविश् 6 P. छंदं अनुवृत्
1 A.
Advantage *s.* हितं, लाभः.
Adventure *s.* चरितं, चेष्टितं.
Affairs of state राजकार्याणि.
Affected *a.* पर्याकृल.
Afflicted *a.* पीडितः; to be;
-सिद् *pass.*
Agony *s.* आतंकः.
All but *adv.* expressed by
कल्प or प्राय in comp.:—agreed
प्रतिपत्तकल्प.

Ancestral *a.* पैतृकः; —property
रिक्ष्यं.
Ancient *a.* प्राक्कालीन, प्राचीन,
पुरातन.
Answer *v. t.* प्रति वच् 2 P.—भाष
1 A; उत्तरं प्रतिपद् 4 A.
Anxious *a.* आकुल, संचितः.
Appearance *s.* दर्शनं, रूपं.
Application *s.* योजनं, विधानं.
Approach *s.* उपस्थिति *f.*, आ-
गमनं.
Appropriate. *v. t.* आत्मसाक्ष
8. U.
Approve *v.* अभिनंद् 1 P.
Ardent *a.* पर, उत्कट गाढः.
Assiduity *s.* तत्परता, निष्ठा.
Assist *v. t.* साहृद्यं कृ 8 U. or
दा 3 U.
Association *s.* संगति *f.*, संगः.
Astonishing *a.* विस्मयावहः,
आश्चर्यकर.
Attachment *s.* अनुरागः, आस-
क्ति *f.*
Attendant *s.* परिजनः, अनुचरः.
Attended *a.* सहित, युक्त.
Attract *v. t.* ह 1 P. आकृष्
1 P.
Auspicious *a.* मंगल, शुभ.

Ava

Con

Avarice *s.* लोभः, गृज्जनुता.
Averse *a.* पराङ्मुखः.
Awaken *v. t.* प्रतिबुध् *caus.*

B.

Baffle *v. t.* मोषीकृ 8 U; पथि-
निवृत् 1 A.
Banner *s.* पताका.
Bard *s.* वतालिकः; वंदिन् *m.*
Base *a.* अधम, लुद्र.
Basin *s.* द्रोणी, जलाशयः.
Become *v. t.* अनुरूप-उपपत्र *a.*
भू 1 P. शुभ् 1 A. (gen.)
Befall *v. t.* आपत् 1 P. उपनम्
1 P. (with gen.)
Beginning *s.* मूलं; from the—
आमूलात्, आदितः.
Beholder *s.* प्रेषकः, द्रष्टु *m.*
Bent *a.* विहितप्रतिश, कृतसकल्प—
double with age जरानभितकाय.
Bid farewell *v. t.* आमन् 10 A.
आप्रच्छ् 6 A.
Bit *s.* शकलं.
Boast *v.* इलाध्-विकर्थ् 1 A.
Break open *v. t.* सन्धिच्छेदं कृ
8 U.
Brought up संबधित, परिपोषित.

C

Cake *s.* पिष्टापूषः.
Care, with—प्रयत्नेन, सादरं.
Carnivorous *a.* क्रव्याद्, पिणि-
ताशन.

Cast off *v. t.* निराकृ 8 U. प्रत्या-
दिश् 6 P.
Cause *s.* पर्यः.
Censurable *a.* गहनीय, निश्च.
Certain *a.* शुद्ध, नियत.
Certainly *adv.* नियतं, नूनं, खलु.
Chance of failure *s.* असिद्धि-
संभवः.
Change (for the better) *s.*
विशेषः; विपर्यासः, परिवर्तः
undergo a—विपर्यासं या 2 P.
Charming *a.* सुभग, रम्य.
Circuitous *a.* वक, विजित्या.
Citadel *s.* दुर्गः.
Class *s.* वर्गः, सहाय्यायिगणः.
Clear *v. t.* प्र-खल् 10 P. प्र-मूज्
2 P.
Clever *a.* बृद्धिमत्, पटुमति.
Close *v. t.* पिघा, 3 U. निरुद्ध् 7 U.
Colour *s.* व्याजः, अपदेशः.
Commendable *a.* प्रशस्य, इलाघ्य.
Commit *v. t.* आ-चर् 1 P. कृ
8 U.
Communicate *v. t.* नि-विद्
caus.
Company *s.* समागमः, संगः.
Completely *adv.* नि-शेषं; एकांततः.
Compose *v. t.* पर्यवस्था *caus.*,
संस्तभ् *caus.*
Concerning *a.* संबंधिन्, गत.
Conscious *a.* अभिज्ञ, ज्ञ-विद् in
comp.
Constitute *v. t.* भू 1 P. अस्
2 P.

Con

Dis

Consultation, in-with संभव्य,	Demand <i>v.t.</i> प्रच्छु 6 P.
संवाद् (instr.)	Desist <i>v.i.</i> बिरप् 1 P.
Contending <i>s.</i> कलहः, विवादः, स्पर्धा.	Desolate <i>v.t.</i> निर्जनीक् 8 U उत्त-स्वंस् <i>caus.</i>
Contracted <i>a.</i> संकुचित्, संपिण्डित्.	Despair <i>v.i.</i> निराश <i>a.</i> भू 1 .
Conversant <i>a.</i> अभ्यन्तर, अभिज्ञ.	Detail <i>s.</i> विशेषः, विस्तरः.
Cost <i>s.</i> व्ययः, मूल्यं.	Deterred <i>a.</i> त्रासित, निवारित.
Countryman <i>s.</i> स्वदेशजः, देश-बंधुः.	Devise <i>v. t.</i> चित् 10 P. प्रकल्पू <i>caus.</i> युज् <i>caus.</i>
Court <i>s.</i> सभा; royal-नृ-राज-सभा.	Devolve <i>v.t.</i> संक्रम् <i>caus.</i> निक्षिप् 6 P.
Covered over <i>a.</i> आच्छन्न, आवृत्.	Devoted (to) <i>a.</i> आसक्त, तत्पर.
Cross <i>v. t.</i> आक्रम् 1 U.	Devotion <i>s.</i> भक्ति <i>f.</i>
Crowned, to be-with success फल् 1 P.	Devout <i>a.</i> धर्मनिष्ठ, धर्मपर.
Crumb <i>s.</i> खण्डः, शक्लं.	Dictionary <i>s.</i> कोशः, शब्दाभिधानं
Culprit <i>s.</i> अपराधिन् <i>m.</i>	Difficult <i>a.</i> दुष्कर, दुःसाध्य.
Current <i>s.</i> रथः, वेगः.	Difficulty <i>s.</i> आपद् <i>f.</i> , कृच्छ्रं द्वाा with great—कथं, कथमपि.

D

Danger <i>s.</i> संकटं, आपद् <i>f.</i> , कृच्छ्रं.	Diligently <i>adv.</i> सोद्यमं.
Dear <i>a.</i> प्रिय, कान्त.	Direct <i>v. t.</i> युज्, निविश, <i>caus.</i>
Deed <i>s.</i> चरितं, चेष्टितं.	Directed <i>a.</i> आसक्त, अभिनिविष्ट
Deep <i>a.</i> अगाध, गंभीर.	Directly <i>adv.</i> सरलभार्येण, अत्रा- नागत्य.
Defaulter <i>s.</i> दंड्यः, अपराधिन् <i>m.</i>	Discharged <i>a.</i> मुक्त, क्षिप्त
Defeated in one's attempts. <i>a.</i> भग्नोद्यम, मोघप्रयत्न.	Discrimination <i>s.</i> विवेकः, परि- च्छेदः.
Definite <i>a.</i> विशिष्ट, विशेष in comp.	Disguised as. वेषं परिदधान व्यंजनोपेत.
Delay <i>s.</i> विलंबः, कालातिपातः ; without अकालहीनं.	Disgust <i>s.</i> निवेदः
Delighted <i>a.</i> प्रमुदित, सानन्द.	Disgusted <i>a.</i> निविष्ण.
Delightful <i>a.</i> प्रामोदिक, आनन्दन.	Disloyal, to be वि-अप-रंज् <i>pass.</i>
Deliverer <i>s.</i> वात् <i>m.</i> रक्षकः..	Dismissed <i>a.</i> विसर्जित.

Dis

Fai

Dispelled <i>a.</i> निरस्त.	Emperor <i>s.</i> अधिराजः, चक्रवर्तिन् <i>m..</i> सम्भाज् <i>m.</i>
Disrespect <i>v. t.</i> अवमन् 4. A.	Employ <i>v. t.</i> प्रयुज् 7 A.
Disrespectfully <i>adv.</i> सावज्ञ.	Employments <i>s.</i> व्यापारः, उद्योगः
Distinguished <i>a.</i> विख्यातः— guest अतिथिविशेषः.	Enchant <i>v. t.</i> विलूभ् <i>caus.</i> , ह 1. P.
Distressed <i>a.</i> शोकापन्न दुखार्त.	Engaging <i>s.</i> अभियोगः, व्यापारः.
Disturbed <i>a.</i> विकृत.	Engrossed <i>a.</i> निमग्न, आकुल.
Divide <i>v. t.</i> वि-भज् 1 P.	Enraged <i>a.</i> सामर्ष, प्रकोपित.
Divine <i>a</i> देव (बी <i>f.</i>), दिव्य.	Eutreaty <i>s.</i> प्रार्थना.
Doomed by fate <i>a.</i> दैवोपहत.	Envy <i>s.</i> मात्सर्य.
Draw near <i>v. i.</i> प्रत्या-सद् 1 P.	Epithet <i>s.</i> विशेषणं.
Dreadful <i>a.</i> भयप्रद, भयावह.	Escape <i>v. t.</i> निर्गम् 1. P. निष्क्रम् 1. 4. P.
Dreariness <i>s.</i> शून्यत्वं, निर्जनत्वं.	Excellent <i>a.</i> विशिष्ट, प्रकृष्टतम्.
Dreary <i>a.</i> निर्जन, घोर.	Excessively <i>adv.</i> भूयां, नितरां, अतिमात्रां.
Dressed <i>a.</i> परिच्छिन्न.	Execute <i>v. t.</i> अनुस्था 1. P. संपद् <i>caus.</i>
Dried up <i>a.</i> पीत, उच्छोपित.	Exertion <i>s.</i> परिश्रमः, आयासः.
Due <i>a.</i> देय.	Exhausted <i>a.</i> परिश्रान्त, खिल्ल.
Dull <i>a.</i> मन्दबुद्धि, जडमति.	Expectant <i>a.</i> ईप्सु, लिप्सु.
Duty <i>s.</i> धर्मः, कर्तव्य.	Expedient <i>s.</i> उपायः, गुणः.

E

Early in the morning महति प्रत्युषे.
Fainestly <i>adv.</i> उत्कटं, प्रगाढं; I hope—इति मे गाढाभिलापः.
Ease. at. निर्वत, बीतचिति.
Eatable <i>s.</i> भक्ष्य, अभ्यवहार्य.
Economically <i>adv.</i> मितव्ययेन.
Education <i>s.</i> अध्यापनं, शिक्षणं.
Effect <i>v.t.</i> संपद् <i>caus.</i> , साध् 5. P.
Elapse <i>v. i.</i> व्यति-इ 2 P. अतिक्रम् 1. 4. P.
Elders <i>s.</i> गुरुजनः, गुरु <i>pl.</i>

F

Fail <i>v. i.</i> विफलीभू 1 P. शोधीभ
Emperor <i>s.</i> अधिराजः, चक्रवर्तिन् <i>m..</i> सम्भाज् <i>m.</i>
Employ <i>v. t.</i> प्रयुज् 7 A.
Employments <i>s.</i> व्यापारः, उद्योगः
Enchant <i>v. t.</i> विलूभ् <i>caus.</i> , ह 1. P.
Engaging <i>s.</i> अभियोगः, व्यापारः.
Engrossed <i>a.</i> निमग्न, आकुल.
Enraged <i>a.</i> सामर्ष, प्रकोपित.
Eutreaty <i>s.</i> प्रार्थना.
Envy <i>s.</i> मात्सर्य.
Epithet <i>s.</i> विशेषणं.
Escape <i>v. t.</i> निर्गम् 1. P. निष्क्रम् 1. 4. P.
Excellent <i>a.</i> विशिष्ट, प्रकृष्टतम्.
Excessively <i>adv.</i> भूयां, नितरां, अतिमात्रां.
Execute <i>v. t.</i> अनुस्था 1. P. संपद् <i>caus.</i>
Exertion <i>s.</i> परिश्रमः, आयासः.
Exhausted <i>a.</i> परिश्रान्त, खिल्ल.
Expectant <i>a.</i> ईप्सु, लिप्सु.
Expedient <i>s.</i> उपायः, गुणः.
Expose <i>v. t.</i> पात्रं कृ 8 U. पदं नी 1 P or गम् 1 P.
Extend, how far कियद्वधिक <i>u.</i>
Extensive <i>a.</i> विस्तीर्ण.
Extent, to any, स्तोकादेनापि.
Extraordinary <i>a.</i> अद्भुत, अनन्य- सामान्य.

Fai

Hid

Failed in attempts भग्नोद्यम्,
मोघप्रथल.

Faithlessness *s.* असत्यसंघता,
प्रतिज्ञाभंगः

Fall in with आसद् *caus.* दृश्
1 P.—out संपद् 4 A.;—upon.
आपत् 1 P. अवस्कंद 1 P.;—a
victim आमिषतां गम् 1 P.,
भक्ष्यस्थान मूँ 1 P.

Famine *s.* दुर्भिक्ष.

Fathers *s.* पितरः स्वधाभुजः.

Favourite *a.* वल्लभ, प्रिय.

Fawn (Flatter) upon *v.*
चाटुवादैः आराध् *caus.* or
उपस्था 1 U.

Feature *s.* लक्षणं.

Feed (with food) *v. i.* भुज्
caus.

Feign *v.* अप-दिग् 6 P.

Fickle *a.* तरल, चपल.

Field *s.* क्षेत्रं.

Fierce *a.* उय्य, भीषण.

Fiery-tempered *a.* कोपन, मुलभ-
कोप.

Fine *s.* दण्डः; -*a.* शोभनं, सूक्ष्म.

Finish *v. t.* अवस्था 4 P., समाप्त-
caus.

Fix (love) *v. t.* बंध् 9 P.

Follower *s.* अनुचरः, अनुयायिन् *m.*

Fowler *s.* व्याधः.

Freed. to be, मुच् *pass.*

Fret (oneself) *v.* परितप् *pass.*
क्षुभ् *pass.*

Fuel *s.* इंधनं.

Fulfilled *a.* पूर्णं, सफल.

Fully *adv.* अशेषतः, सर्वात्मना.

Furnished *a.* संपन्न.

G

Gentle *a.* मृदु, शान्ता.

Gently *adv.* मन्दं मन्दे.

Get abroad *v. i.* प्रसृ 1 P.,
प्रकाशतां गम् 1 P.

Give over सं-क्ष *caus.* (अर्पय).

Glory *s.* यशस् *n.* उदाहरणं.

Go home (to) *v. i.* स्पृश् 6 P.
मर्माणि स्पृश्.

Gratitude *s.* कृतवेदित्वं, कृतज्ञता.

Graze *v. i.* वि-चर 1 P.

Guard *s.* रक्षित् *m.* रक्षकः.

Guardian of the world *s.*
लोकपालः.

H

Hail-stone *s.* वर्षापिलः, करका.

Hastily *adv.* सरभसं, सत्वरं.

Haughty *a.* उत्सिक्त, अवलिङ्ग.

Haunted *a.* निषेवित, समाश्रित.

Hearing of a case *s.* व्यवहार-
दर्शन.

Heart-rending *a.* हृदयभेदिन्,
अरुन्तुद.

Heat *s.* आतपः, उष्णं.

Heir-apparent *s.* युवराजः.

Helpless *a.* अनाथ, अशारण, दीन.

Hesitate *v.* आ-शक् 1 A.

Hide *v. t.* गुह् 1 U., प्र-छद् 10 U.

Hig

Ins

High *a.* उम्भत्, अभिजातः
(words) तारतर, कोपगम्भं.

High-mettled *a.* उरुस्त्व.

Hold *v. t.* मन् 4 A.

Honesty *s.* आर्जवं, निष्कापटवं.

Honeyed *a.* सुधास्वयंदिन्, मधुमय,
मधुमधूर.

Honour *v. t.* सं-भू *caus.*

Honourably *adv.* सगीरवं, प्रति-
पत्तिपूर्वकं.

House-holder *s.* कुटुंबिन्, गृह-
मेघिन्. *m.*

House-hold duties *s.* गृह-
कार्याणि, कुटुंबभरः.

Housewife *s.* गृहिणी.

Huge *a.* स्थूल, विशाल.

Humour *s.* छंदः.

Hung *a.* अवलंबित, अवसक्त.

I

Ill *a.* अस्वस्थारीर.

Illness *s.* अस्वास्थ्यं, विकारः.

Image *s.* प्रतिबिम्ब, प्रतिफलं.

Imagination धी *f.*

Immediately *adv.* सप्तद्वेष.

Immodesty *s.* अविनयः.

Immoral *a.* असाधु, अघर्ष in
comp.

Immortal *a.* अमर, अक्षय,
अनश्वर.

Impending, to be closely
उभय् 1 P.

Important *a.* गृह.

Importune *v. t.* अनु-बंध् 9 P.
निर्बंधेत् प्रच्छु 6 P.

Impose upon बंध् 10 P. विप्र-लभ्
1 A.

Impossible *a.* दुःसाध्य, अशक्य.

Improve *v. t.* उन्नति श्रेयस्त्वं-नी
1 P. उत्कृष् 1 P.

Improvement *s.* उन्नति *f.*, उत्कृष्टः.

Inanimate *a.* अचेतन.

Inauspicious *a.* अभद्र.

Inborn *a.* नैसर्गिक (की *f.*), सहज.

Incarnate *a.* मूर्त, शारीरिन्.

Incur displeasure कोप-अकृपा-
पात्रं भू 1 P.

Independence *s.* स्वातंत्र्यं, स्वैरा-
चारः.

Indian *a.* भरतवर्षीय.

Indicate *v. t.* व्यंज् *caus.* द्वृत्
caus.

Indifferent *a.* तटस्थ, उदासीन,
मध्यस्थ.

Indigo-pot *s.* नीलीभाण्डः.

Industry *s.* उद्यमः; अध्यवसायः,
कार्याभियोगः.

Inflicting punishment *s.* दन्डनं.

Influence *s.* विकारः.

Inform *v. t.* नि-वद् *caus.*,
विज्ञा *caus.*

Innumerable *a.* असंख्य, संख्या-
तीत.

Inquiry *s.* व्यवहारः.

Insignificant *a.* क्षुद्र, नीच.

Inspire (with confidence)
विश्वासं नी 1 P. विश्वास् *caus*

Ins

Mor

Insult *s.* निकृति *f.*, मानभंगः.
Intent *a.* पर, तत्पर, परायण in
comp.

Intimate *a.* रुद्धसौहृद्.

J

Jaw *s.* दंष्टा, दर .

K

Keep contented *v. t.* अनुरंज्
caus.

Kept. *a.* स्थापित.

L

Lady (voc.) भवति.

Laid down *a.* प्रणीत.

Lamb *s.* छागः.

Lavish *a.* भक्तहस्त.

Leave *v. t.* निंक्षिप् 6 P. न्यासोकृ
8 U.

Liberal *a.* वदान्य, त्यागिन्. उदार.

Library *s.* पुस्तकालयः, -संग्रहः.

Lie *s.* अस्त्यं, अनृतं.

Liked *a.* कान्त, अभिमत.

Limited *a.* अल्पविषय, परिच्छन्न.

Livelihood *s.* वृत्ति *f.* जीविका.

Look to *v.* अव-ईक् 1 A. अनुसं-
धा 3 U.

Look intently *v. t.* स्तिमित-
दृष्ट्या प्रेक्ष् 1 A., दृष्टिभिः-लोचनैः
पा 1 P.

Lose त्यज् 1 P. ह *caus.*, lost
one's life अपगतासुर्बभूव.

Loss, at a--to do किंकर्तव्यता-
प्रतिपत्ति-मूढ.

Love-lorn *a.* विघुर.

Lovely *a.* चारुगामी, कमनीय
मधुराकृति ; (garden &c.) रम-
णीय, रम्य.

Lower region *s.* पातालः.

Loyal attachment to throne
अस्वलित-दृढ-स्वामिभक्ति *f.*

M

Majesty (His) महाराजः, देव
(Her) देवी.

Manifold *a.* नानाविध, वहविध.

Market *s.* आपणः, पण्यवीथिका.

Mass *s.* जालं, पटलं.

Master completely *v. t.* पारं
गम् or दृश् 1 P.

Matter *s.* अर्थः.

Mention, not to—expressed
by का कथा-यणना with loc.,
or आस्-स्था with तावत्.

Merchant *s.* वणिज् *m.* श्रेष्ठिन् *m.*

Merge into *v.* निमज्ज् 6 P.

Merit *s.* गृणः, पुण्य.

Misdeed. *s.* पापं, दुष्कृतं.

Misfortune *s.* दुर्भाग्यं, मन्दभाग्य

Mistress *s.* भट्टनी; भर्तृदारिका.

Misunderstand *v. t.* अन्यथा ग्रह
9 P. मिथ्या संभू *caus.* or कल्प
caus.

Modern *a.* अर्वाचीन, आधुनिक.

Morality *s.* नीति *f.* नीतिशास्त्र

Mor

Pit

Mortal *s.* मर्त्यः; *a.* अन्तकर, मृत्यु-
जनन, प्राणहर.

Moved to be, (to pity) दया-
द्रीभू *1. P.* करुणा विद् *1. P.*
Multiplied, to be, बहुलीभू. *1. P.*

N

Naked *a.* अशरण.

Narrate *v. t.* कथ् *10 P.* आचक्ष्
- 2 A.

Narrow-minded *a.* कृपणमति.

Naturally *adv.* अवश्यमेव, नूनं
खलु; प्रकृत्या.

Next to impossible अशक्य-
प्राय, दुर्घटकल्प.

Noble *a.* कुलीन; —birth अभि-
जनः; कुले जन्म.

Nocturnal *a.* नैश.

Noise *s.* कलकलः.

Notice *v. t.* लक्ष् *10 P.* वि-भू.
caus.

Number *s.* निकरः, संघः.

Nymph *s.* अप्सरस् *f.*, देवता.

O

Obedience *s.* आज्ञाधारकत्वं,
अनुविधायित्वं, आज्ञानुरोधः.

Obey *v. i.* अनुरूप *4 A.* अनुसृ
- *1 P.*

Object (sole) of love : स्नेह-
स्थैकायनीभूत.

Observe *v. t.* निरूप् *10 P.*
पर्यालोक् *10 P.*

Occasion *s.* अवसरः.

Occupation *s.* व्यापारः, व्यवसायः.
Offend *v. t.* अपरा *4 P.* (loc.
or gen.)

Old *a.* वृद्ध, स्थविर, प्रवयस्
विरत्तन, पुराण.

Oppress *v. t.* उपप्लु *1 A*
भृशं पीड *10 P.* विश्र-कृ *8 U.*

Oration *s.* वाक्प्रबन्धः.

Overcome *v. t.* वशीकृ *8 U*
वशं नी *1 P.*

Overtake *v. t.* आ-सद् *caus.*

Owner *s.* स्वामिन् *m.* अधिपतिः.
P

Painter *s.* चित्रकरः, आलेखकः.

Palfrey *s.* वाजिन *m..* हयः.

Particular *s.* विशेषः.

Pass *v. t.* गम् *caus.,* नी *1 P.*
वह् *with* अति *caus.*

Past *a.* अंतीत, गत.

Patience *s.* सहिष्णुता, क्षमित्वं.

Pay off *v. t.* शुद् *caus.* निर्वत्
caus.

Peevish *a.* पिशुन, दुःशील.

Perforce *adv.* बलात्, बलेन.

Perilous time *s.* जीवित-
संशयकालः.

Perplexing *a.* उद्देगकारिन्.

Perturbed *a.* पर्याकुल, पारिप्लव

Philosopher *s.* तत्त्वविद् *m*
तत्त्वज्ञः.

Picture *s.* आलेख्यं, चित्रं.

Pious *a.* पुण्यात्मन्, धर्मशील.

Pitchy *a.* अन्ध, सूचिभेद्य.

Pitiable *a.* करुण, अनुकंप्य.

Pla

Rea

Plain <i>s.</i> समभूमागः, समस्थली.	Prompt <i>a.</i> उद्यत, तत्पर, दक्ष.
Plaintiff <i>s.</i> अर्धिन् <i>m.</i> अभियोक्तृ <i>m.</i>	Proper <i>a.</i> युक्त, उचित.
Plaintive <i>a.</i> करुणः; —cry आर्तस्वरः करुणपरिदेवितं, विलापः.	Properly <i>adv.</i> सम्यक्, यथावत्, तत्त्वतः.
Pleasant <i>a.</i> मुखावह.	Proudly <i>adv.</i> सदर्प, उद्धर्त, सावलेपं.
Pleasure-mountain क्रीडाशैलः.	Provided <i>a.</i> उपपन्न, सनाथ.
Pollution <i>a.</i> कलंकः.	Provoke revolt प्रजाकोपं, सोभ-जन् <i>caus.</i>
Position <i>s.</i> अवस्था, स्थिति <i>f.</i>	Pull down <i>v. t.</i> नि-पत् <i>caus.</i> , अवसद् <i>caus.</i>
Possession <i>s.</i> वित्तं, विभवः.	Purification <i>s.</i> शुद्धि <i>f.</i> परिपूर्ति <i>f.</i>
Possible, as far as यावच्छक्यं.	Purifying <i>a.</i> पावन.
Pouring down <i>a.</i> वर्षिन्.	Put up with सह् 1 A. तितिक्षा 1 A.
Practice <i>s.</i> प्रयोगः.	
Precinct <i>s.</i> उपास्तः परिसरः.	
Precipitate <i>a.</i> सरभस.	
Preferable <i>a.</i> श्रेयस्, श्लाघ्यतर.	
Preparation संविधा.	
Presence <i>s.</i> सदभावः.	
Present <i>a.</i> संज्ञिहितः; to be- संज्ञिधा <i>pass.</i> ; <i>s.</i> उपायनं, उपहारः.	
President <i>s.</i> अध्यक्षः.	
Prey upon भक्ष् 10 P.	
Prime <i>a.</i> मूल in comp. प्रधान.	
Principle <i>s.</i> तत्त्वं, आगमः.	
Prisoner <i>s.</i> बंदिःदी <i>f.</i>	
Proceed <i>v. i.</i> उत्-भू 1 P. उत्पद् 4 A. with प्रस्तु 2 U. प्रन्वृत् <i>caus.</i>	
Proceeding from <i>a.</i> उदभव, संभूत.	
Profess to be one's daughter कन्या नाम भू 1 P.	
Proficient <i>a.</i> प्रवीण, पारंगत, पारदृश्वन्.	
	P
	Qualified <i>a.</i> गूणवत्.
	Quarrel <i>v. i.</i> वि-वद् 1 A.
	R
	Rag <i>s.</i> चीरं; dressed in tattered—, चीरवासस्, परिहितचीर.
	Rainy season <i>s.</i> प्रावृष् <i>f.</i> , वर्षा (<i>pl.</i>)
	Rash <i>a.</i> क्षिप्रकारिन्, अविमृश्य- कारिन्.
	Rashness <i>s.</i> साहसं, क्षिप्रकारिता.
	Rather <i>adv.</i> ईषत्, किंचित्.
	Rave <i>v. i.</i> प्र-लप् 1 P.
	Reach the ears. कर्णविषयं या 2 P., श्रुतिपथं आपत् 1 P.
	Ready <i>a.</i> सज्जीभूत, तम्भद्.

Rea

Sad

Ready-witted <i>a.</i> प्रत्युत्पन्नमति, प्रतिभानवत्.	
Real <i>a.</i> तात्त्विक, <i>adv.</i> परमार्थतः	
Realized <i>a.</i> अनुभूत, प्रत्यक्षीकृत.	
Receive <i>v. t.</i> प्रत्युत्-गम्-वज् 1 P.	
Recourse, to have—to अंगीकृ 8 U. आस्था 1 U.	
Recover <i>v. t.</i> आ-प्रति-पद् 4 A.	
Reduce to ashes <i>v. t.</i> भस्मीकृ, भस्मसात्कृ 8 U.	
Reed <i>s.</i> वेतसः.	
Regard <i>s.</i> गौरवं, संभावना.	
Region <i>s.</i> प्रदेशः.	
Reign, in the—of मही शासति तस्मिन्.	
Relation <i>s.</i> ज्ञातिः, बन्धुः.	
Relent <i>v. i.</i> मृदुतां गम् 1 P. काठिन्यं त्यज् 1 P.	
Religious <i>a.</i> धर्म्य; —action धर्मक्रिया.	
Reluctantly <i>adv.</i> अकामतः, <i>a.</i> बलेन अनिच्छत्	
Remedy <i>s.</i> प्रति (ती) कारः, प्रतिपत्ति <i>f.</i>	
Remove <i>v. t.</i> अपनी, अपहृ 1 P.	
Renowned <i>a.</i> विश्रूत, प्रथित.	
Repeating <i>s.</i> उच्चारणं, उद्दीरणं.	
Reported. to be--expressed. by इति श्रूयते, इति जनप्रवादः or इति किवदन्ती श्रूयते.	
Respect <i>s.</i> विषयः; (<i>t.</i>) मन् <i>caus.</i> पूज् 10 P.	
Respectfully <i>adv.</i> सादरं, सप्तश्रयं.	

Resplendent <i>a.</i> देवीप्यमान, श्राजमान.	
Restraining <i>s.</i> निपहृः, संयमः.	
Result <i>v. t.</i> पर्यव-सो 4 P.	
Return (to the subject of discussion) प्रकृतं अनुसन्धा 3 U. or अनुसृ 1 P.	
Revenge, to take—वैरनिर्यातिनं- साधनं कृ 8. U.	
Revile <i>v. t.</i> निर-भर्त्य 10 A. उपालभ् 1 A.	
Rider <i>s.</i> अश्वारोहः सादिन् <i>m.</i>	
Ring <i>s.</i> अंगुलीयकं.	
Rise against <i>v.</i> अभिद्रुह 4 P. (acc.)	
Risk <i>v. t.</i> संदेहे-संशये-पत् <i>caus.</i>	
Roam <i>v. i.</i> परि-अट् 1 P. वि-वर् 1 P.	
Rouge <i>s.</i> जालमः, धूर्तः, कितवः.	
Rout <i>v. t.</i> वि-दु <i>caus.</i> वि-ध्वंस् <i>caus.</i>	
Ruin <i>v. t.</i> नद् <i>caus.</i> <i>s.</i> प्रणाशः.	
Run a risk संशये (आत्मान) पत् <i>caus.</i>	
Rush upon <i>v.</i> सहसा अभिसृ 1 P. or आक्रम् 1 U.	
Ruthlessly <i>adv.</i> निर्दयं, निधृणं.	
	S
Sacred-ceremony <i>s.</i> संस्कारः; शास्त्रविद्धिः; learning श्रुतिः, निगमः.	
Sacrificial <i>a.</i> मेष्य.	
Sad <i>a.</i> उद्वेगकर, शोकावह, दुःखप्रद	

Saf

Sub

Safely <i>adv.</i> क्षेमेण.	Single combat <i>s.</i> नियुदं, द्वंद्व-संप्रहारः-युद्ध.
Sandhyà adoration <i>s.</i> संध्यो-पासना.	Sinner <i>s.</i> पापकृत् <i>m.</i> , पापिन् <i>m.</i>
Save <i>v. t.</i> रक्ष 1 P. त्रै 1 A.	Sister's husband <i>s.</i> आवृत्तः, भगिनीपतिः.
Saying <i>s.</i> उक्ति <i>f.</i> , वचनं.	Slaughter-house <i>s.</i> वधस्थान-गृहं.
Scene <i>s.</i> स्थानं, दृश्यवस्तु <i>n.</i>	Sleepless <i>a.</i> उत्तिद्र.
Scheme <i>s.</i> उपायः.	Slight <i>v. t.</i> अवधीर् 10 P. अव-मन् 4 A.
Scorching <i>a.</i> तीव्र, तिग्म, प्रखर.	Snore <i>v. i.</i> घर्घररवं कृ 8 U.
Scriptural point <i>s.</i> शास्त्रविषयः.	Solitary <i>a.</i> विविक्त, विजन.
Season <i>s.</i> समयः, कालः.	Soundly <i>adv.</i> गाढं, निर्भर.
Secret <i>s.</i> रहस्यं.	Sovereignty <i>s.</i> प्रभुत्वं.
Secure <i>v. t.</i> जन् <i>caus.</i>	Spectator <i>s.</i> प्रेक्षकः दृष्टि <i>m.</i>
Self-respect. <i>s.</i> स्वाभिमानः.	Speed <i>s.</i> वेगः.
Sell <i>v. t.</i> विक्रि 9 A.	Spend <i>see</i> Pass.
Senseless <i>a.</i> निःसंज्ञ ; अपगतचेतन.	Splendid <i>a.</i> शोभन, चाह, उत्तुंग, विशाल.
Senses <i>s.</i> संज्ञा, चेतना.	Spoil <i>v. t.</i> मलिनीकृ 8 U.
Sensibly <i>adv.</i> बोधपूर्व, सचेतनवत्.	Sprout <i>s.</i> पल्लवः, किसलयं.
Serene <i>a.</i> प्रशान्त.	Spy <i>s.</i> चरः.
Set (mind) <i>v. t.</i> युज् <i>caus.</i>	Stick <i>s.</i> यष्टि <i>f.</i> , लगुड.
ब्रंध् 9 P. निविश् <i>caus.</i>	Still <i>a.</i> निश्चल, जड.
Severely <i>adv.</i> परुष, बलवत्.	Stop <i>v. t.</i> प्रति-सिध् 1 P.
Sharp <i>a.</i> तीक्ष्णमती, कुराश्चबृद्धि.	Storm <i>v. t.</i> अवस्कंद् 1 P.
Shepherd <i>s.</i> भेषपालः.	String <i>v. t.</i> अविज्य-आततज्य <i>a.</i> कृ 8 U.
Ship <i>s.</i> पोतः.	Stroke <i>s.</i> निर्धातिः, प्रहारः.
Shoot through <i>v.</i> निर-व्यध् 4 P.	Strong-minded <i>a.</i> धीर.
Shoulder <i>s.</i> स्कंधः, अंसः.	Student. <i>s.</i> अध्येत् <i>m.</i>
Shy (at) दृष्ट्वा चकित् <i>a.</i> भु 1 P. सहसा निवृत् 1 A.	Subject <i>a.</i> अधीन, <i>s.</i> आस्पदं-पात्रं.
Side <i>s.</i> पक्षः.	Submit <i>v. i.</i> सह 1 A.
Sight <i>s.</i> स्थानं; आलोकः, दर्शनं.	
Sign <i>s.</i> व्यञ्जन, लक्षण.	
Silk <i>a.</i> कौशेय.	
Silver <i>a.</i> रुजत in comp.	

Sui

Tut

Suitable <i>a.</i> अनुस्पृष्ट, सदृश (-शी <i>f.</i>).	Taunt <i>s.</i> उपालंभः.
Sullied with disgrace <i>a.</i> अपशो- दूषित, अपमानमलीमस.	Temple <i>s.</i> देवतायतनं, देवालयः.
Sully <i>v. t.</i> मलिनीकृ 8 U. दुष- <i>caus.</i> (दूषयति).	Temporary <i>a.</i> अचिर, क्षणिक.
Superior, to be, अतिरिच्च-विशिष्ट <i>pass.</i>	Temptation <i>s.</i> प्रलोभनं, विकारः.
Supplied <i>a.</i> संपन्न.	Theory <i>s.</i> आगमः, शास्त्रं.
Support (oneself) <i>v.</i> वृत्ति कृ 8 U. जीवितं धृ 10 P.	Think of मति कृ 8 U. (with dat.)
Surmount <i>v. t.</i> उत्त-रूप 1 P.	This and the like <i>a.</i> एवमादि.
Surpass <i>v. t.</i> अति-शी 2 A., अति-रिच्च-विशिष्ट <i>pass.</i>	Thought <i>s.</i> संकल्पः, चिन्ता.
Survive <i>v. t.</i> अति-अनु-जीव 1 P.	Threshold <i>s.</i> देहली.
Suspicion <i>s.</i> आशंका.	Through <i>prep.</i> मुखेन in comp.
Sustain <i>v. t.</i> धृ 10 P. अवलंब् 1 A.	Thrown down <i>a.</i> निपातित.
Swarm <i>v. t.</i> मिल् 6 P. संघशः संपत् 1 P.	Tidings <i>s.</i> उदत्तः, दृतात्तः.
Swear <i>v.</i> शप् 1 U.	Tired <i>a.</i> बलान्त, थान्त.
Sweep away <i>v. t.</i> अप-वह- <i>caus.</i>	Tortoise <i>s.</i> कर्मः, कर्मठः.
Syllable <i>s.</i> अक्षरं.	Touchstone <i>s.</i> निकपः.
T	
Taking food <i>s.</i> आहारसेवनं, अन्नास्वादनं.	Transformed, to be भावेन परिणम् 1 U., भावं आपाद 4 A.
Tall <i>a.</i> तुग, उच्छ्रुत, प्रांगु.	Treading in the footsteps पदानुसरणं, पदानुविधानं.
Tamely <i>adv.</i> कलीबवत्, नष्ट- वीयवत्.	Treat <i>v. t.</i> व्यवहृ-आचर 1 P. वृत् 1 A. (with loc.); with मृत्या 3 U.
Tarry <i>v. i.</i> चिरायति (<i>denom.</i>), विलंब् 1 A.	Tributary prince सामन्तः, करदः.
	Tribute <i>s.</i> करः, बलिः.
	Trifling <i>a.</i> क्षुद्र.
	Troop <i>s.</i> सैन्यदलं, अनीकं.
	Trouble <i>s.</i> क्लेशः, दुःखं.
	Troublesome <i>a.</i> कष्टप्रद, क्लेशा- वह.
	Truthfulness <i>s.</i> सत्यवादित्वं.
	Turn <i>s.</i> पर्यायः, दारः.
	Tutelary deity <i>s.</i> कुलदेवता.

Umb

U
Umbrella *s.* आतपत्र.

Uncommon *u.* असाधारण,
लोकोत्तर.

Undertaken *a.* अभ्युपेत, अंगीकृत.
Undertaking *s.* आरंभः.

Unending *a.* अनन्त, शाश्वत,
समातन.

Unfathomable *a.* दुरविगाह्, दुर्बोध

Unfortunate *a.* मन्दभाग्य.

Uninterruptedly *adv.* निविघ्नं.

United, to be संगम् 1 A. संयुज्
pass.

Unparalleled *a.* अनुपम, अप्रतिम.

V

Value *v. t.* बहु मन् 4 A.

Vanquish *v. t.* वशं नी 1 P.
मूल्यि पादं, निषा 3 U.

Vary *v. i.* भिद् *pass.*, varies
as the nature of the work.
प्रयोजनापेक्षितया चल्.

Vaunter *s.* विकल्पनः, आत्मदला-
धिन् *m.*

Verdant *a.* हरित, शाढ़ल.

Vernal season *s.* मधुमासः, वसंत-
समयः

Vory *u.* परम, or expressed by
अपि.

Vie *v. i.* स्पर्श् 1 A; तुल् 10 P.

Violently *adv.* प्रसहय, प्रसमं,
चेतेन.

Virtue *s.* धर्मः, सत्यः.

Virtuous *a.* साधुवृत्त, धर्मशील.

Zea

W

Wait *v.* प्रतिपाल् 10 P. प्रति-
ईश् 1 A;—upon *v.* उप-स्था-
1 U.

Walking *s.* पर्यटनं, विहारः.

Want *s.* अभावः.

Wanting, to be परि हा *pass.*

Warlike *a.* विकास्त, शूर;—deeds
पराक्रमः, वीरविजूम्भितं.

Warning *s.* प्रबोधनं.

Wicked *a.* दुरात्मन्, दुराशय.

Wild *a.* बन्य, मत्त.

Will *s.* इच्छा, कामः; against
one's—बलात्, बलेन, अनिच्छ-
तोषि, तस्य; at—स्वैर, स्वेच्छया.

Win over *v. t.* वशं नी 1 P.,
ग्रह् 9 P.

Wolf *s.* वृकः.

Wonder *s.* आश्चर्यं; it is no--
नेतत् चित्रं, किमत्र चित्रं.

Wonted *a.* सहज, नैसर्गिक.

Wood-cutter *s.* काष्ठच्छद्
काष्ठतक्ष् *m.*

Work, cease to. व्यापारात् विरम्
1 P.

Working *s.* व्यापारः, चेष्टा.

World, my all the जीवित-
सर्वस्वीभूत *a.*

Worthy *a.* अनुरूप, सदृश

Wretched *a.* दुष्ट;—man नरा-
पसदः, नरहतकः.

Z

Zeal *s.* भक्ति *f.*, उत्साहः.

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